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IN THE PRESS,

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ROMANIZED JAPANESE READER.

PART I.—JAPANESE TEXT.
PART II.—ENGLISH TRANSLATION.
PART III.—NOTES.

3 VOLUMES, DEMY 16MO.

LONDON: TRÜBNER & Co.
YOKOHAMA: KELLY & WALSH, LIMITED.

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OF

SIMPLIFIED GRAMMARS

OF THE PRINCIPAL

ASIATIC AND EUROPEAN LANGUAGES

EDITED BY

REINHOLD ROST, L.L.D., PH. D.

XV.

JAPANESE.

BY BASIL HALL CHAMBERLAIN.

YOKOHAMA:
PRINTED AT THE "JAPAN GAZETTE" OFFICE,
NO. 70, MAIN STREET.

A

SIMPLIFIED GRAMMAR

OF THE

JAPANESE LANGUAGE.

(MODERN WRITTEN STYLE)

BY

47883

BASIL HALL CHAMBERLAIN.

AUTHOR OF

"THE CLASSICAL POETRY OF THE JAPANESE,"
ETC.

LONDON:
TRÜBNER & CO., 57 & 59, LUDGATE HILL.
YOKOHAMA: KELLY AND WALSH, No. 28, MAIN STREET.

1886.

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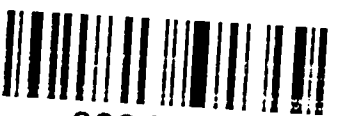
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fallen into disuse. One consequence of this long and varied career of the Japanese language is the existence at the present day of a number of styles distinguished by strongly marked peculiarities. Leaving aside poetry and a certain ornamental kind of prose cultivated chiefly by a few Shintō scholars, there are four categories of style in common use, viz.

I. The Semi-Classical Style, distinguished by its preference for old native words and grammatical forms. The standard translation of the New Testament is in this style.

II. The Semi-Colloquial Style, into which the lower class newspaper writers occasionally fall. Its phraseology savours largely, and its grammar slightly, of the peculiarities of the modern colloquial dialect.

III. The Chinese Style, or Sinico-Japanese, which is replete with Chinese words and idioms. It is founded on the literal translations of the Chinese classics, which were formerly the text-books in every school. This style is the ordinary vehicle of contemporary literature.

IV. The Epistolary Style. Almost exclusively Chinese in phraseology, this style has grammatical peculiarities which are so marked as to necessitate treatment in a separate chapter.

The system of writing, that has hitherto been in use in Japan, is an extremely complicated one, semi-ideographic and semi-syllabic, founded on the ideographic writing of the Chinese. But the language may easily be written with Roman characters. Indeed the general introduction of the Roman alphabet is the question of the day. A society entitled the "*Rōmaji Kai*," or "Romanization Society," has been formed, and includes among its members most of the leaders in science and in politics. A purely phonetic system of transliteration has been adopted, and has met with acceptance both among natives and foreigners. To this system, as being that which is likely

to supersede all others; the spelling of the following pages conforms.

In conclusion, it is my pleasing duty to acknowledge my obligations to Mr. J. C. Hall, Acting Japanese Secretary to H. B. M. Legation, Tōkyō, and more particularly to Mr. Ernest Satow, C.M.G., H. B. M. Minister Resident at Bangkok, for a number of valuable suggestions. My thanks are likewise due to Lieutenant M. Takata, I. J. N., for smoothing away certain difficulties with regard to the publication of the book in Japan.

BASIL HALL CHAMBERLAIN.

IMPERIAL NAVAL DEPARTMENT, TŌKYŌ.
February, 1886.

ERRATA.

p. 3, line 18; after *k* insert "and *g*."
,, 52, the brace should unite, not *yukazu* and *yukazaru*, but *yukazaru* and *yukanu*.
,, 69, line 3 from bottom; for "Section 6" read "Section 3."
,, 70, line 14; for *beski* read *beshi*.

JAPANESE GRAMMAR.

CHAPTER I.

THE PHONETIC SYSTEM.

SEC. 1. ALPHABET AND PRONUNCIATION.

JAPANESE, when written with the Roman alphabet, requires the same letters as English, with the exception of *l*, *q*, *v* and *x*. The letter *c* occurs only in the combination *ch*, which is sounded nearly like English *ch* in "church."

The vowels are sounded as in Italian; but are always short unless marked with the sign of long quantity, when care must be taken to pronounce them long, thus :—

do, "a degree"; *dō*, "a hall."
toru, "to take"; *tōru*, "to pass through."
kuki, "a stem"; *kūki*, "the air."

The only long vowels of common occurrence are *ō* and *ū*. They are found chiefly in words of Chinese origin, where they represent such Chinese diphthongs and nasal sounds as *ao*, *ou*, *ang*, *ung*, *etc.*

When preceded by another vowel or by *n*, *e* sounds very nearly like *ye*, *i* like *yi*, and *o* like *wo*. Thus *ue*, *kon-in* and *shio* are respectively pronounced *uye*, *kon-yin*, and *shiwo*.

The vowels *i* and *u* are sometimes inaudible or nearly so in the mouths of Tōkyō speakers, as *shite*, "having done," pronounced *shte*; *jinrikisha*, pronounced *jinriksha*; *tsuki*, "the moon," pronounced *tski*; *takusan*, "much," pronounced *taxan*; *watakushi*, "I," pronounced *watakshi*. Initial *u* is silent, and

the following *m* doubled in the pronunciation of the four words *uma*, "horse"; *umaki*, "tasty"; *umaruru*, "to be born"; *ume*, "plum-tree," pronounced *mma*, *mmaki*, *mmaruru*, *mme*. But these deviations are slight and unimportant. All the above words will be understood if pronounced as written.

The diphthongs, such as *ao*, *au*, *ei*, *ii*, *ou*, call for no special comment, as each vowel retains its own proper sound.

The consonants are pronounced approximately as in English, subject to the following remarks:—

f is a true labial *f*, not the English labio-dental.

g never has the sound of *j*. At the beginning of a word it is pronounced hard, like the *g* in *give*. In the middle of a word it has the sound of English *ng* in "longing." Thus *Kiga*, the name of a place, rhymes almost exactly with "singer" (not with "finger"). The words *ga*, "of," and *gotoki*, "like," also take the *ng* sound.

h before *i* sounds nearly like the German *ch* in "mich," and sometimes passes almost into *sh*.

n at the end of a word is pronounced half-way between a true *n* and the French nasal *n*. Nouns having a final *n* are mostly of Chinese origin.

y is always a consonant. Thus the syllable *mya* in *myaku*, "the pulse," is pronounced as one syllable, like *mia* in the English word "amiable." Care must be taken not to confound it with the dissyllable in such words as *miyako*, "a capital city."

z has almost the sound of *dz* when preceding the vowel *u*; thus *mizu*, "water," is pronounced almost *midzu*.

Double consonants must be distinctly sounded, as in Italian, thus:—

kite, "having come"; *kitte*, "a ticket."

koka, "an ancient poem"; *kokka*, "hearth and home."

Generally speaking, the Japanese pronunciation both of vowels and of consonants is less broad and heavy than that current in most European languages, and especially in English. This remark applies more particularly to the letters *ch*, *j*, *r*, *sh*, and *ts*. Tones, such as those of the Chinese, are entirely absent. There is little or no tonic accent, and only a very slight rhetorical accent; that is to say, that all the syllables of a word and all the words of a sentence are pronounced equally, or nearly so. Students must beware of importing into Japanese the strong and constantly recurring stress by which we in English single out one syllable in every word, and the chief words in every sentence.

All Japanese words end either in a vowel or in the consonant *n*. There are no combinations of consonants excepting *ts* and the double consonants already mentioned, among which must be counted *ssh* and *tch*, standing for double *sh* and double *ch*, as in *kesshin*, "resolve"; *zetchō*, "peak." By some very careful speakers a *w* is pronounced after *k* in many words taken from the Chinese. Thus *kwannin*, "an official"; *Gwaimushō*, "the Foreign Office." But the pronunciation current in Tōkyō and in most parts of the country is simply *kannin*, *Gaimushō*, etc.

SEC. 2. LETTER-CHANGES.

1.—"*Nigori*," i.e. "muddling," is the name given by the Japanese to the substitution of sonants for surds.* The consonants affected are:—

ch, *sh* } which change into *j*.

* In contradistinction to the sonant letters, the surd letters are said to be *sumi*, i.e. "clear." The two categories together are termed *sei-daku*, *sei* being the Chinese equivalent for "clear," and *daku* for "muddled."

f, *h* } which change into *b*.
k ,, changes ,, *g*.
s, *ts* } ,, change ,, *z*.
t ,, changes ,, *d*.

N.B.—*F* and *h* also often change into *p*, especially in Chinese compounds. This is called "*han-nigori*," i.e. "half muddling."

The rule regarding the *nigori*, stated broadly, is that the initial surd of an independent word changes into the corresponding sonant when the word is used as the second member of a compound, thus :—

kuni-jū, "throughout the land," from *kuni* and *chū*.
waru-jare, "a practical joke," ,, *waruki* and *share*.
fune-bune, "all sorts of vessels," ,, *fune* repeated.
mushiba, "a carious tooth," ,, *mushi* and *ha*.
hongoku, "native country," ,, *hon* and *koku*.
ronzuru, "to discuss," ,, *ron* and *suru*.
kanzume, "tinned," ,, *kan* and *tsume*.
kondate, "a bill of fare," ,, *kon* and *tate*.

The above rule is by no means an absolute one, euphony, and sometimes the varying caprice of individuals, deciding in each case whether the change shall or shall not take place. *F* and *h*, however, always change either into *b* or into *p* if the first member of the compound ends in the consonant *n*, thus :—

nampū, "the south wind," from *nan* and *fū*.
san-ben, "three times," ,, *san* and *hen*.

2.—As shown in the preceding examples, *n* changes into *m* before a labial.

8.—The following category of changes affects a large number of compound words of Chinese origin, and notably the numerals as combined with the "auxiliary numerals":—

ch	*it-chō,*	for	*ichi chō,*	"one."
	hat-chō,	,,	*hachi chō,*	"eight."
	jit-chō,	,,	*jū chō,*	"ten."
f and *h*	*ip-puku,*	,,	*ichi fuku,*	"one."
	ip-piki,	,,	*ichi hiki,*	
	sam-buku,	,,	*san fuku,*	"three."
	sam-biki,	,,	*san hiki,*	
	rop-puku,	,,	*roku fuku,*	"six."
	rop-piki,	,,	*roku hiki,*	
	jip-puku,	,,	*jū fuku,*	"ten."
	jip-piki,	,,	*jū hiki,*	
	hyap-puku,	,,	*hyaku fuku,*	"hundred."
	hyap-piki	,,	*hyaku hiki,*	
	sem-buku,	,,	*sen fuku,*	"thousand.
	sem-biki,	,,	*sen hiki,*	
k	*ik-ken,*	,,	*ichi ken,*	"one."
	san-gen,	,,	*san ken,*	"three."
	rok-ken,	,,	*roku ken,*	"six."
	jik-ken,	,,	*jū ken,*	"ten."
	hyak-ken,	,,	*hyaku ken,*	"hundred."
	sen-gen,	,,	*sen ken,*	"thousand."
m	*sam-mai,*	,,	*san mai,*	"three."
	sem-mai,	,,	*sen mai,*	"thousand."

s	*is-sō,*	for	*ichi sō,*	"one."
	sanzō,	,,	*san sō,*	"three."
	has-sō,	,,	*hachi sō,*	"eight."
	jis-sō,	,,	*jū sō,*	"ten."
	sen-zō,	,,	*sen sō,*	"thousand."
sh	*is-shu,*	,,	*ichi shu,*	"one."
	has-shu,	,,	*hachi shu,*	"eight."
	jis-shu,	,,	*jū shu,*	"ten."
t	*it-tsū,*	,,	*ichi tsū,*	"one."
	hat-tsū	,,	*hachi tsū,*	"eight."
	jit-tsū	,,	*jū tsū,*	"ten."
Similarly,	*as-sei,*	,,	*atsu sei,*	"tyranny."
	hak-kō,	,,	*hatsu kō,*	"issuing."
	kessuru,	,,	*ketsu suru,*	"to resolve."

4.—The Japanese cannot pronounce all their consonants before all their vowels. This leads to the following euphonic laws:—*d*, *j*, and *z* are correlated in such wise that *d* stands only before the three vowels *a*, *e*, and *o*; *j* only before *a*, *i*, *o*, and *u*; and *z* only before *a*, *e*, *o*, *u*. Apparent irregularities are hereby caused in the conjugation of many verbs, thus:—

Indefinite Form.	*Attributive Present.*	
ide,	*izuru,*	"to go forth."
ōji,	*ōzuru,*	"to correspond."

F and *h* are similarly correlated, *f* standing only before *u*, and *h* only before the other four vowels, thus:—

he,	*furu,*	"to pass."

S and *sh* are correlated, *sh* standing only before *i*, and *s* only before the other four vowels, thus:—

kashi,	*kasu,*	"to lend."

T, *ts*, and *ch* are correlated, *t* standing only before *a*, *e*, and *o*; *ts* only before *u*; and *ch* only before *a*, *i*, *o*, and *u*, thus :—

Indef.	*Attrib.*	*Negative.*	*Causative.*	
tachi,	*tatsu*,	*tatazu*,	*tatashimuru*,	"to stand."

5.—*W* is inserted before *a* in verbal terminations when another vowel precedes, thus :—

warai, *warau*, *warawazu*, *warawashimuru*, "to laugh."

6.—*Y* disappears before *e* and *i*, thus :—

kie, *kiyuru*, "to melt."

7.—A few monosyllables and dissyllables of pure native origin ending in *e* change the *e* into *a* when used as the first member of a compound, thus :—

kana-gu,	"metal work,"	from *kane* and *gu*.
ta-makura,	"the arm used as a pillow,"	,, *te* and *makura*.
uwa-zutsumi,	"an outer wrapper,"	,, *ue* and *tsutsumi*.*

CHAPTER II.

THE PARTS OF SPEECH.

The words of which the Japanese language is composed fall into two great groups, the uninflected and the inflected.

The uninflected words are : I the noun, which, besides the substantive properly so-called, includes the pronoun, the numeral, and many words corresponding to English adjectives; II the postposition, corresponding for the most part to the English preposition.

* In reality *kana*, *ta*, etc., are the original forms, which have become softened into *kane*, *te*, etc., except in compounds.

The inflected words are: I the adjective; II the verb (including participles).

This division is not an artificial one made for the sake of convenience, but has its foundation in the nature and history of the language. In the following chapters the two groups of words are treated of in the order here indicated.

What we term adverbs in English are replaced partly by nouns, partly by one of the inflections of the adjective. Conjunctions are partly included under the heading of postpositions, and partly expressed by certain inflections of the verb. Interjections exist, as in other languages; but, being mere isolated words without grammatical connection with the sentence, they call for no remark. The Japanese language has no article.

From one part of speech another may often be formed by adding certain terminations. Thus, *rashiki* serves to form adjectives expressive of similarity, and *mahoshiki* adjectives expressive of desire, while more rarely *nau* forms verbs expressive of action, as:—

otoko,	"man";	*otokorashiki*,	"manly."
tomo,	"company";	*tomonau*,	"to accompany."
yuku,	"to go";	*yukamahoshiki*,	"desirous of going."

UNINFLECTED WORDS.

CHAPTER III.

THE NOUN.

SEC. 1. THE SUBSTANTIVE PROPERLY SO-CALLED.

1.—The substantive is indeclinable, distinctions of number and gender being left to be gathered from the context, and case relations being, as in English, indicated by independent words. Thus, the substantive *ushi* signifies "bull," "ox," "cow," "bulls," "oxen," "cows," "cattle," according to circumstances. In such a phrase as *ushi wo kau* it generally signifies "to keep cattle." In *ushi ni noru* it signifies "to ride on a bull" if one rider is alluded to, and "to ride on bulls" if several persons are spoken of. In *ushi wo kuu* it signifies "to eat beef." In *ushi no chichi* it signifies "cows' milk."

In the extremely rare cases in which it is absolutely indispensable to mention the sex of an animal, this can be done by prefixing some independent word, such as *o*, "male"; *me*, "female." Thus:—*o-ushi* "a bull"; *me-ushi*, "a cow."

What we call the singular number is occasionally indicated by the use of the word *ichi* or *hitotsu*, "one." Thus *ichi-nen*, "one year"; *tama hitotsu*, "one ball."

Plurality is occasionally indicated by doubling the word (the second half of the compound thus obtained usually taking the "*nigori*," see page 3), thus:—

hōbō, "all sides," "everywhere," from *hō*, "side."

kuni-guni, "various countries," from *kuni*, "country."

Or by prefixing or suffixing some word conveying the idea of number. Thus :—

ban-koku, "all countries," "international"; from *ban*, "myriad," and *koku*, "country."

sho-kun, "gentlemen"; from *sho*, "all," and *kun*, "gentleman."

sū-nen, "many years"; from *sū*, "number," and *nen*, "year."

deshi-tachi, "disciples"; from *deshi*, "a disciple," and *tachi*, a word expressive of plurality.

onna-domo, "women"; from *onna*, "woman;" and *tomo*, "companion."

shin-ra, "subjects," "we"; from *shin*, "subject," and *ra*, a word expressive of vagueness.

But such locutions are somewhat exceptional, distinctions of number not being dwelt upon at every turn by the Japanese as they are by the Aryan mind.

2.—Compounds are very common, and can be formed at will. As in English, the first member of the compound generally defines the second, as will be seen by the numerous examples throughout this grammar. Occasionally the two members are co-ordinated, as *kin-gin*, "gold and silver." This co-ordination sometimes (in imitation of Chinese idiom) assumes a peculiar form, which has been termed the "synthesis of contradictories," e.g. *chō-tan*, "long or short," i.e. "length"; *kan-dan*, "hot or cold," i.e. "temperature"; *nan-nyo*, "man or woman," i.e. "sex"; *yoshi-ashi*, "good or bad," i.e. "the moral character" of an action; *aru-nashi*, "there being or not being," i.e. "the question of the existence of a thing." Two contraries thus combined do duty for a single English abstract word, thus :—*bun no ato-saki*, "the context (lit. the after-before) of a passage."

When one member of the compound is a verb governing the other, it comes second if the word is of Japanese origin, and first if it is of Chinese origin. Thus *funa-oroshi*, "a launch"; *kami-hasami*, "hair-cutting" (Jap.); but *ki-kyō*, "returning to the capital"; *zō-sen*, "building a ship," "shipbuilding" (Chinese).

Hyphens are used in Romanized Japanese for the sake of clearness in very long compounds, and in those whose first member ends in *n* while the second commences with a vowel or with *y*, as *gen-an*, "the draft" of a document, not to be confounded with *genan*, "a common man." In the present work they are used a little more freely to illustrate the sense and derivation of many words.

SEC. 2. NOUNS USED AS ADJECTIVES AND ADVERBS.

1.—Japanese has comparatively few true adjectives, and in a great number of cases uses nouns instead, just as in English we say "a *gold* watch," "a *Turkey* carpet." A noun may do duty for an adjective in three ways, viz.:—

I. As member of a compound, thus:—

Butsu-ji, "a Buddhist temple"; from *Butsu*, "Buddha" or "Buddhism"; and *ji*, "a temple."

Ei-koku-jin, "an Englishman"; from *Ei*, Eng; *koku*, "land"; and *jin*, "person."

tei-koku, "an imperial country," "an empire"; from *tei*, "emperor"; and *koku*, "country."

u-ten, "rainy weather"; from *u*, "rain"; and *ten*, "sky."

yoko-moji, "European writing"; from *yoko*, "crosswise"; and *moji*, "a written character."

II. Followed by the Postposition *no*, "of," thus:—

gaikoku no kōsai, "foreign intercourse"; lit. "intercourse of foreign countries."

horimono no tsukue, "a carved table"; lit. "a table of carvings."

III. Followed by the attributive form of one of the tenses of the verb *naru*, "to be," thus :—

kenso naru michi, "a steep road; lit." a steepness-being road; *nodoka naru tenki*, "genial weather," lit. "geniality-being weather"; *shinsetsu narishi hito*, "a kind person," lit. "kindness having-been person."

2.—Words of this third class correspond to English adverbs, if the postposition *ni* (more rarely *to*) is substituted for the verb *naru*, thus :—*kenso ni*, "steeply"; *nodoka ni*, "genially; *shizen to* "naturally."

3.—Many words corresponding to English adverbs are formed by reduplicating nouns, as *tabi-tabi*, "often," from *tabi*, "a time." Many such reduplicated words are onomatopes, similar to the English "ding-dong," "pell-mell, etc. Thus *gasa-gasa* or *goso-goso*, representing a rustling sound; *tobo-tobo*, descriptive of the tottering steps of an old crone. Occasionally they are derived from adjective stems, as *sugo-sugo*, descriptive of low spirits, from *sugoki*, "ill at ease."

4.—All Chinese words are treated as nouns by the Japanese, being used either I. as substantives proper, e.g. *kin* "gold"; *jitsu*, "truth"; *ketsu*, "decision"; *hatsumei*, "discovery," "invention,"; or II. adjectively, according to one or other of the three methods just mentioned, e.g. *jitsu-butsu*, "a genuine article"; *jitsu naru oshie*, "a true doctrine"; or III. adverbially, by suffixing *ni* or *to*, e.g. *jitsu ni* "truly"; or IV. as verbs, by suffixing *suru*, "to do," e.g. *kes-suru*, "to decide"; *hatsumei suru*, "to discover"; "to invent," *kinzuru*, "to forbid"; or V. as onomatopes, e.g. *kai-kai*, supposed to represent the voice of the nightingale; *yū-yū*, descriptive of the calm appearance of the distant heavens.

CHAPTER IV.

THE PRONOUN.

SEC. 1. PERSONAL PRONOUNS.

The Japanese words corresponding to the personal pronouns of European languages are simply nouns whose original significations are in most cases perfectly clear, and which are indeed still often used with those significations. They answer to such English expressions as "your humble servant" (meaning "I"). Self-depreciatory terms are naturally used to represent what we should call the first person, and complimentary terms to represent the second person, thus:

boku, "servant";	I.
ses-sha, "the awkward person";	
shin, "subject";	
shō-sei, "small born," "young";	
soregashi, "a certain person";	
ware, (original meaning uncertain);	
watakushi, "selfishness";	
yo, (etymology uncertain);	
etc. etc.	
Hei-ka, "beneath the steps of the throne" (the idea being that a subject does not dare to address the sovereign directly, but only prostrates his petition at the Imperial Feet);	Your Majesty.
Kak-ka, "beneath the council-chamber";	Your Excellency.

Ki-ka, "beneath augustness";
Kimi, "prince";
nanji, (believed to have originally meant "renowned");
sok-ka, "beneath the feet";
etc. etc.
} you.

N.B.—Some of these are also used as titles suffixed to other nouns. Thus:—*Tennō Heika*, "His Majesty the Emperor."

Postpositions can be suffixed to the above, as to any other nouns. Thus:—*soregashi no*, "of me," "my;" *soregashi wo*, "me." Instead of *ware no*, "of me," "my," the form *waga* (for *ware ga*) is in common use.

The plural suffixes are more often used with the quasi-personal pronouns than with any other class of nouns. Thus:—*sessha-domo*, *shin-ra*, *ware-ra* (or *ware-ware*), *watakushi-domo* (sometimes also used for the singular), *yo-ra*, "we;" *kimi-tachi*, *sokka-tachi*, *nanji ra*, "you." In some cases plurality is otherwise expressed, e.g. by the term *waga hai*, lit. "our company," the usual equivalent for the English editorial "we."

The only word closely corresponding to our pronouns of the third person is *kare*, "that." Periphrases, such as *kano hito*, "that person" (i.e. "he" or "she"), are sometimes employed, as are also the honorific designations mentioned above as equivalents for the second person. Very often the word *sono*, which properly means "that" (French *ce*), is used to signify "his," "her," "its," thus:—*sono haha*, "his mother."

The word *onore* (plural *onore-ra*), "self," may be of any person; but it is most commonly met with in the sense of "I."

The quasi-personal pronouns are very little used, the information they might supply being left to be gathered from

the context in ninety-nine cases out of a hundred in which personal pronouns would be used by the speakers of European tongues.

SEC. 2. REFLEXIVE PRONOUNS.

The nouns corresponding to our reflexive pronouns are *jibun, jishin, onore,* "self"; *ono ga,* "own"; *waga,* properly "my," but also used more generally in the sense of "own," "one's own." They are comparatively little used.

SEC. 3. DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

The words answering to our demonstrative and interrogative pronouns are:—

kore, "this" (Latin *hic,* French *celui-ci, celle-ci, ceci.*)

sore, "that" (,, *iste,* ,, *celui-là, celle-là, cela.*)

kare, "that"," "he," "she," "it," (Latin *ille,* French, *celui-là, celle-là, cela.*)

tare, "who?"

nani, "what?"

izure, "which?"

The foregoing are the substantive forms, before leaving which the student should note the plurals *kore-ra,* "these" *(ceux-ci, celles-ci), sore-ra* and *kare-ra (ceux-là, celles-là).* The adjective forms, i.e. those that are employed to define nouns, are:—

kono, "this" (Latin *hic,* French *ce*).

sono, "that" (,, *iste,* ,, *ce*).

kano, "that" (,, *ille,* ,, *ce*).

The forms *kono, sono,* and *kano* also do duty for *kore no,* "of this"; *sore no* and *kare no,* "of that," of which they are contractions. Thus *kono kuni,* "*this* country"; *kono tame ni,* "for the sake *of this.*" *Sono* also frequently means "his," "her," "its." The old forms *soga* and *taga* occasionally

replace *sono* and *tare no*. *Tare* is used of persons only, *nani* of things only (save in one or two compounds such as *nani-bito* or *nam-pito*, "what person?"), *izure* of both persons and things.

Before words of Chinese origin, "this" and "that" are frequently expressed by *tō*. Thus:—*tōji*, "this time," "that time," "at the time in question."

"What kind of?" is expressed by *ika naru*, the corresponding adverb *ika ni* meaning "how?"

Note also *itsu*, "when?" and *izuko*, "where?," words which are really nouns, though corresponding to English interrogative adverbs. Like other nouns, they take postpositions to modify their sense, thus:—

itsu no koto narishi?" lit. "it was a thing of when?" i.e. "when did it happen?"
izuko ye, lit. "to where?" i.e. "whither?"
izuko yori, lit. "from where?" i.e. "whence?"
tare no, "whose?"
nani no, "what?"
izure no, "which?"

SEC. 4. INDEFINITE PRONOUNS.

The indefinite pronouns are formed from *tare*, *nani*, and *izure* in the following manner:—

tare mo, "anyone," "everyone"; *tare ka*, "someone."
nani mo, "anything," "everything"; *nani ka*, "something."
izure mo, "either," "both"; "all"; *izure ka*, "one or other."

SEC. 5. RELATIVE PRONOUNS.

The Japanese language has no relative pronouns or relative words of any kind. The way in which their absence is made good will be understood from the following examples:—
yukishi hito, "the person who went" (lit. "the went person");

hisu-beki koto, "a thing which should be kept secret" (lit. "a should-keep-secret thing").

As seen by these examples, the verb or adjective of the relative clause must be put in the attributive form. If there are several relative clauses, then only the verb or adjective of the last clause takes the attributive form, all the preceding clauses having the verb or adjective in the indefinite form,* Thus:—

Kokorozashi tesseki wo idaki, gi wa sōsetsu wo azamuki, fubo saishi wo mo on no tame ni envi shi, hisshi wo issen ni kiwameshi yūshi shi-jū-shichi nin, "Forty-seven heroes, whose determination was as iron, whose devotion was not to be damped by difficulty, who for their lord's sake had left father and mother, wife and children, and who had resolved to sacrifice their lives in the attempt."

Here *idaki*, *azamuki* and *shi* are the indefinite forms of the verbs *idaku*, *azamuku* and *suru*, while *kiwameshi* is the attributive form of the first past tense of *kiwamuru*.

Occasionally the Japanese equivalents of English relative clauses appear ambiguous. Thus:—*mishi hito*, lit. "the saw person," may signify either "the person who saw," or "the person whom I (you, he, etc.) saw"; *idasu tokoro*, lit. "the send place," may be either "the place *whence* something is sent, or "the place *to which* something is sent. But a glance at the context generally leaves no doubt as to the meaning. For instance, *sa omoishi wake*, cannot mean "the reason which thought so," as such a collocation of words would have no sense. It can only be interpreted to signify "the reason *for which* I (he, etc.), thought so. Similarly, *shuttatsu seshi toki* can only mean "the time *when* I, (he, etc.) started" As seen by the

* For an explanation and illustrations of these very important technical terms see chap. VII. and beginning of chap. VIII.

above examples, the prepositions which often accompany an English relative pronoun are not expressed in Japanese.* Note too that the English passive in such contexts is almost invariably replaced by a Japanese active locution.

Not infrequently the words *tokoro no* (more rarely *no* alone) are inserted between the attributive and the noun, as *mishi tokoro no hito* instead of the shorter *mishi hito*, "the man I saw"; *sude ni nareru no nochi*, for *sude ni nareru nochi*, "after it had already been done." These circumlocutions add nothing to the sense. Their use originated in the imitation of Chinese idiom. Sometimes, however, *no* legitimately represents the English relative, thus:—*on hanashi no kenken*, "the various matters mentioned by you" (lit. "the matter-matter of the honourable speaking"); *go zōyo no bihin*, "the charming present you have sent me" (lit. "the beautiful articles of the august sending").

CHAPTER V.

THE NUMERAL.

SEC. 1. THE CARDINAL NUMBERS.

There are two sets of numerals, one of native and the other of Chinese origin. The native set is now obsolete except for the first ten numbers, which are as follows:—

1. *hitotsu.*	2. *futatsu.*	3. *mitsu.*	4. *yotsu.*
5. *itsutsu.*	6. *mutsu.*	7. *nanatsu.*	8. *yatsu.*
9. *kokonotsu.*	10. *tō.*		

* Compare such English expressions as "dining-room," signifying "a room *in which* people dine;" "shaving-brush," signifying, "a brush *with which* you help yourself to shave," etc.

These numerals may either be used as independent words, or compounded with substantives. When used independently, they may either stand quite alone, or follow or (very rarely) precede a substantive, or stand in an attributive relation to the substantive by means of the postposition *no*. Thus:—*futatsu ari*, "there are two"; *hako futatsu*, or *futatsu no hako*, "two boxes."

When compounded, they invariably precede the substantive. In this case the first nine drop the syllable *tsu*, which is properly a suffix, and long *tō* becomes short *to*. Thus:—*futa-tsuki*, "two months"; *to-tsuki*, "ten months."

The set of numerals borrowed from the Chinese is:—

1. *ichi* (or *itsu*).
2. *ni*.
3. *san*.
4. *shi*.
5. *go*.
6. *roku* (or *rīku*).
7. *shichi*.
8. *hachi*.
9. *ku* (or *kyū*).
10. *jū*.
11. *jū-ichi*.
12. *jū-ni*.
13. *jū-san*.
14. *jū-shi*.

etc., etc.

20. *ni-jū*.
21. *ni-jū-ichi*.
22. *ni-jū-ni*.

etc. etc.

30. *san-jū*.
40. *shi-jū*.

etc. etc.

100. *hyaku*, or *ip-pyaku* (lit. "one [hundred").
200. *ni-hyaku*.

etc. etc.

1,000. *sen*, or *is-sen* (lit. "one thou[sand").
10,000. *man*, or *ban*, or *ichi-man* (lit. ["one myriad").

These numerals cannot be used independently, but must always precede a noun, forming a sort of compound with the latter. Thus *ichi-nin*, "one person"; *it-ten* (for *ichi-ten*), "one point." As seen by these examples, the nouns with which the Chinese numerals combine are almost always of Chinese

origin. Similarly, Japanese and Chinese numerals cannot be used together. *Shi*, "four," is however often replaced by *yo*, the native Japanese word, as in *jū-yo-nin*, "fourteen persons"; *ni-jū-yokka*, "the 24th day of the month."

SEC. 2. AUXILIARY NUMERALS.

"Auxiliary numeral" is the name given to a certain class of nouns with which the Chinese numerals constantly combine. They have English analogues in such expressions as "a hundred *head* of cattle," "so many *panes* of glass"; but are much more extensively used. Thus "one war-vessel" is *gunkan is-sō*; "one soldier" is *heishi ichi-mei* (or *ichi-nin*); "one pen" is *fude ip-pon* (less frequently *issō no gunkan*, *ichi-nin no heishi*, etc.). The following are the most important auxiliary numerals:—

chō, for various things with handles, such as tools, muskets, and *jinrikishas*.

fū, for letters.

fuku, for scrolls, sips of tea, and whiffs of tobacco.

hai, for cupfuls and glassfuls.

hiki, for most living creatures except human beings and birds; also for certain quantities of cloth, and sums of money.

hon, for cylindrical things, such as sticks, trees, and fans.

ka or *ko*, for things generally, that have no auxiliary numeral specially appropriated to them.

ken, for buildings.
mai, ,, flat things generally.
mei, ,, human beings.
nin, ,, human beings.
satsu, ,, volumes.
sō, ,, ships.
tsū, ,, documents.
wa, ,, birds.

N.B.—For the euphonic changes which these auxiliary numerals undergo in composition with the numerals proper, see pages 5 and 6. *Wa* suffers the following irregular changes: *sam-ba* (3), *rop-pa* (6), *jip-pa* (10), *hyap-pa* (100), *sem-ba* (1,000).

By the Japanese themselves the names of weights and measures, such as *kin*, "a pound", are included in the same category. Thus: *ik-kin*, "one pound"; *hyak-kin*, "a hundred pounds."

Formerly there existed many native Japanese auxiliary numerals, which were used in combination with the native numerals proper. The only words of this class that have remained in common use are:

soroe, for sets of things;

suji, ,, rope-like things;

tomai, ,, "godowns" (e.g. *dozō mu-tomai*, "six mud godowns"); and the isolated expressions *hitori*, "one person"; *futari*, "two persons"; and *yottari*, "four persons," which often replace *ichi-nin*, *ni-nin*, and *yo-nin*. Thus: *suifu futari*, "two seamen."

The native auxiliary numerals suffer no euphonic changes.

SEC. 3. ORDINAL NUMBERS, ETC.

Japanese has no separate forms for what we term the ordinals. Sometimes the cardinal numbers do duty for them, thus:—*Meiji jū-ku-nen*, "the nineteenth year of Meiji, i.e. A.D. 1886." At other times the word *dai*, "series," is prefixed, or *bamme* suffixed, to the cardinal numbers, as *dai-ichi* or *ichi bamme*, "the first." Observe such locutions as

san-do, "thrice."

san-do me, "the third time."

san-chō me, "third street."

san-nin mae, "portions for three."

sam-bu no ichi, "one-third."
sam-bu "three per cent."
san wari "thirty per cent."
mitsu, *sam-mai*, *sam-bon*, etc. *zutsu*, "three at a time;"
and similarly with the other numerals.

CHAPTER VI.

THE POSTPOSITION.

SEC. 1. THE SIMPLE POSTPOSITION.

Japanese postpositions correspond for the most part to English prepositions. But some words which we should call adverbs and conjunctions, and others for which English has no equivalents are included in this category, When suffixed to a verb or adjective, postpositions require such verb or adjective to be in one of the attributive forms, a general rule which is subject to exceptions mentioned in the course of the present chapter.

Postpositions are of two kinds, simple and compound.

The chief simple postpositions, with their most usual significations, are:—

Ga, I "of," or the possessive case: *Ōishi ga fukushyū*, "Ōishi's revenge;" "...*ga tame ni*, "for the sake of." II. *Ga* is also used, especially in low-class writings whose phrase-

ology approximates to that of the colloquial, as a sign of what we should call the nominative case: *Sugiura Shi ga shōhai wo 'juyo su*, "Mr. Sugiura distributed the prizes." III. When suffixed to the attributive form of a verb at the end of a clause, it has an adversative force generally best rendered by "yet," "but," or "still" prefixed to the following clause. (See *wo*, which is preferred by good writers to *ga* in such contexts.)

Ka, an interrogative particle, generally corresponding to our point of interrogation, but sometimes only to an expression of uncertainty: *Aru ka*, "Is there?"; *Nani ka*, "Something or other"; *Sono sō-dan no matomarishi to ka nite, kondo.....*, "An agreement having, as it would seem, been arrived at, they are now....."—When repeated, *ka* usually corresponds to "either..... or." Followed by *wa* at the end of a sentence, *ka* expresses a merely rhetorical question: *Shika nomi ka wa*, "Is it only so?" *i.e.*, "Of course it is not only so."—When suffixed as it occasionally is to a gerund, *ka* combines with the gerundial termination *te* to signify "doubtless because," "probably on account of." Thus:—*Seifu mo koko ni miru tokoro arite ka, honjitsu no kanrei rannai ni aru gotoku tori-shimari-kisoku wo mōkeraretari*, "The government too, doubtless having certain views on the subject, has drawn up regulations, as may be seen in the official column of our to-day's issue."

Kara, "from," "since": *kore kara*, "henceforward."

Koso, a highly emphatic particle, corresponding to an unusually strong emphasis in English, or to an inversion which puts at the beginning of the English sentence the word to which the writer desires to draw attention. In classical Japanese each of the indicative tenses of verbs and adjectives has a special form in *e*, called by Mr. Aston the "perfect," which is used instead of the conclusive or indefinite

form at the end of any sentence or clause in which *koso* occurs, thus :—

yuke		for	*yuku.*
yukitare		,,	*yukitari.*
yukame		,,	*yukan.*
yukane		,,	*yukazu.*
are		,,	*ari.*
bekere	(i.e. *beku are*)	,,	*beshi.*
hayakere	(i.e. *hayaku are*)	,,	*hayashi*, etc. etc.

Examples of the use of these forms in *e* are occasionally met with in the modern written style, thus: *Kyōhō wa shisei no tasuke koso sure* (for indefinite *shi*), *samatage wa seji*, "A help, and not a hindrance, is what education will be to the administration."—*Koso* or *ni koso* is sometimes placed at the end of a sentence, to give an emphatic and exclamatory force to the whole, thus: *Makoto ni aramahoshiki koto ni koso*, "Ah! it is indeed a thing one would like to see happen." In such cases no change is produced in any verbal or adjective form.

Made, "till," "as far as," "down to," "to": *Kore made*, "Thus far," "hitherto." Such phrases as *myōgonichi made*, may signify either "till the day after to-morrow;" "or by the day after to-morrow"; but the latter meaning is the more usual. *Made* sometimes has the exceptional signification of "only," "merely," thus: *Kono dan kihō made*, "This just as an answer," "This may suffice as an answer." (Epistolary style).

Mo, properly "also," "even"; but very frequently a mere expletive not needing to be translated: *En-ryo mo naku*, "Without [even] any feeling of diffidence." It is often used expletively between the two members of a compound verb: *Yuki mo tsukanu uchi ni*, "Before he had reached" (*yuki-tsuku*

means "to arrive at a place one is going to"). *Mo* likewise serves to form the hypothetical concessive mood of verbs. —— *mo* —— *mo* repeated signifies "both": *Mukashi mo ima mo*, "Both in ancient and modern times."

Motte, "thereby," "and thus." See *wo motte*, page 37.

Nagara, suffixed to nouns, signifies "just as it is," "without change," "*tel quel*," thus: *Mendō nagara*, "Tedious as it is," "though a bore." More often it follows verbs (always in the indefinite, not in the attributive form), and then has the sense of "while," "during," thus: *yuki-nagara*, "while going."

Ni, "in," "into," "to." *Ni* has a great number of idiomatic uses, of which the following are the most noteworthy:—I. What in English is called the subject of a sentence is often marked by *ni* followed by *wa* or *oite*. This gives the expression an honorific tinge, which is generally emphasized by putting the verb in the potential form, it being considered more polite to say that such and such a thing *is able to happen in* a person, than bluntly to assert that the person did it. Thus:—*Kaigunkyō ni wa sannuru mikka kikyō seraretari*, "the Minister of Marine returned to Tōkyō on the 3rd instant." II. With a passive verb, *ni* corresponds to "by," denoting as it does the person by whom the action is performed: *Zoku ni obiyakasaruru*, "To be scared by thieves." III. With a causative verb, *ni* denotes the person who is caused to perform the action, thus: *Iin ni koto wo giseshimuru*, "To cause the committee to deliberate upon a matter," i.e. "To leave a matter to the committee to deliberate upon." IV. Following the attributive form of a verb at the end of a clause, *ni* serves to indicate a contrast or difference between two consecutive actions or states. "Whereupon" or "on," prefixed to the following clause, is the most literal English rendering, thus: *Suiren no tassha wo shite saguraseshi ni, ni-nan*

ichi-jo no shikabane wo hiki-agetari, "They caused search to be made by competent divers, whereupon the bodies of two men and one woman were recovered." But more frequently *ni* in such contexts must be rendered by "but," there being hardly any difference between it and *wo* similarly placed, thus: *Zenjitsu oyobi yokujitsu kōu narishi ni, kono hi nomi wa kinrai mare naru kōtenki nite*, "..... Both the day before and the day after were rainy; but on this day only was the weather finer than almost any we have had of late, and so .....". V. *Ni* suffixed to nouns sometimes means "and besides," "and." VI. *Ni* sometimes follows a word which according to English ideas should be in the accusative case, as: *Hito ni au*, "To meet a person." VII. Suffixed to the indefinite form of the verb, *ni* signifies "in order to" "to": *Tori ni yuku*, "To go to fetch."

Nite (sometimes corrupted into *de*) I. "by means of," "by," "with": *Kore nite shiru-beshi*, "It may be hereby known." II. "in," "at": *Ōsaka nite*, "at Ōsaka."

N.B.—The postposition *nite* must not be confounded with *nite*, the indefinite form of the verb *naru*, which signifies "being."

No "of," or the possessive case, thus: *Tōkyo no jūmin*, "the inhabitants of Tōkyō"; *boku no zonjiyori*, "my humble opinion"; *kuni wo osamuru no konnan*, "the difficulty of governing the country"; *kisha no tsūkō suru*, "the passing of the train," "the train passing." In examples like the last, the word followed by *no* almost comes to correspond to our nominative or accusative rather than to our genitive case, and the noun to which it is suffixed must often be turned into the subject of a clause in English. Thus:—*Waga hai no tsune ni ikan to suru tokoro nari*, "It is a thing which we constantly regret." *Totsuzen dempō no kitaru*

ari, "A telegram suddenly came" (lit. "Suddenly there was the coming of a telegram"). *Hito no onore wo hyō suru wo kiku*, "To hear others talk about oneself." While always retaining a trace of its proper meaning of "of," *no* is used in two other noteworthy idiomatic manners:—I. Between two nouns in apposition: *Issaku jū-ni-nichi no nichiyōbi*," "The day before yesterday Sunday the twelfth." II. Either in lieu of, or suffixed to, the other postpositions, it being a rule that none of them except *no* and *ga* can show the relation between two nouns without the intervention of a verb. Thus a Japanese says: *Kono ura ni ike ari*, "There is a pond *at* the back of this." But he must, if the verb be omitted, say *Kono ura no ike*, "The pond *at* (lit. *of*) the back of this." Similarly: *Kan-in no kyūsokujō*, "A resting-place *for* the officials; *Ei-Ro no kankei*, "The relations *between* England and Russia." In the following instances *no* is suffixed to the other postpositions:—*Hokkin yori no dempō*, "a telegram from Peking"; *taiyō to chikyū to no kankei*, "the relations between the sun and the earth." Similarly when *to* in the sense of "that" or of inverted commas is followed, not by a verb, but by a noun, *no* must be inserted after it. Thus:—*Hyaku-bun ik-ken ni shikazu to no kakugen ari*, "There is a golden saying to the effect that hearing a hundred times is not so good as seeing once." (See also relative pronouns, page 18, and compound postpositions, page 85 *et seq*).

To, I. "that" (the conjunction), or inverted commas, or "to" followed by the infinitive. Thus:—*Nashi to omou*, "I think that there are none." (*To* can never, like the English word "that," be omitted in such contexts.) *Yorimasa no jihitsu nari to ii-tsutau*, "It is traditionally said to be an autograph of Yorimasa" (lit. [they] hand down the saying 'it is an autograph of Yorimasa'). *Ichi-daitai to shiruseru hata*, "A flag

with the inscription 'First Regiment' ". In the semi-Chinese style, *to* is often found at the end of a sentence in the sense of "it is said that," "he thought," etc., some such verb as *iu*, *omou*, or *kiku* being understood after it. Sometimes one of the verbal forms in *aku*, as *iwaku*, "said"; *omoeraku*, "thought," is placed at the commencement of the sentence which ends with *to*. Thus the above example might be abbreviated to *Yorimasa no ji-hitsu nari to*. For the sake of emphasis, *to* is occasionally followed by the emphatic particle *zo*. *To*, in this its first sense, is usually preceded, not by an attributive, but by a conclusive verb or adjective, as seen in the above example (*nari*, not *naru*). The reason is that, as it simply corresponds to inverted commas placed after a clause or sentence complete in itself, it does not in any way *govern* the preceding word. If that word is, as it generally must be, a verb or adjective in the conclusive form, that form remains unaffected by the presence of *to*. But the fact that the postpositions generally are preceded by an attributive verb or adjective, has influenced the grammar of *to* in such wise that many writers substitute the attributive for the conclusive form when *to* follows. This happens especially in the case of the first past, whose attributive termination *shi* constantly replaces the conclusive *ki* before *to*. Thus:—*Kōbe ni tōchaku seshi* (for *shiki*) *to iu*, "It is said that they have arrived at Kōbe." II. Though retaining somewhat of its force of "that," *to* must often be otherwise rendered (e.g. by "to," "into," "with"), or altogether dropped in English, thus: *Awaremaru arisama to nareri*, "He fell into a pitiful plight." *Oruru to hitoshiku*, "As soon as we alighted" (more lit. "together with alighting"). *Musume to ni-nin*, "Two counting my daughter." III. "and." In this sense it is, like the Latin *que*, generally repeated after each of the words enumerated.

Tote, a compound of *to*, "that," and *te*, the termination of the gerund, so that it literally signifies ".....ing that." It is used as an equivalent of *to iite*, "saying that"; *to omoite*, "thinking that"; *to toite*, "asking whether," and of similar gerundial phrases. Thus: *Furusato ni kaeran tote, wakare wo iu*, "He bade adieu, saying that he was going home." Very frequently *tote* follows a verb in the conditional mood. It and the conditional termination *eba* then together signify "because..... said (thought, believed, etc.) to be," "on the strength of (something said done or imagined"), thus: *Hito to shite mizukara i-shoku-jū wo kyū suru wa kataki koto ni arazu. Kono koto wo naseba tote, aete hokoru-beki ni arazu*, "It is not a difficult thing for a human being to provide himself with clothing, food, and shelter. He must not dare to be proud on the strength of his doing so."

Wa, originally I. a noun signifying "thing"; "that which," "he, she, or they who," is now chiefly used as II. an emphatic or separative particle corresponding to the French *quant à*, or, when repeated, to the Greek *men* and *de*. "With regard to," "so far as.....is concerned," are its most explicit English equivalents. But its force is generally sufficiently indicated in an English translation by an emphasis on the word to which it is suffixed, and by the placing of that word at or near the beginning of the sentence. Examples of I: *Te ni tazusōru wa*, "The thing he holds in his hand." *Kotae-keru wa*, "He answered," (lit. "the thing he answered, [was]"). Examples of II. *Nishi wa Fuji, kita wa Tsukuba nari*, "To the west stands Fusiyama, to the north Mount Tsukuba." *Kono jiken wa betsu ni go hōdō itasazu*, "Concerning this matter I send no special information." *Kono hyōmen ni wa shukusho seimei wo kagiri shitatamu-beshi*, "On this side nothing must be written but the name and address." *Saran to suru*

toki wa, "When about to depart." *Sono jin-in wa nen-nen kan ni oite kore wo sadamu*, "The number is fixed each year by the authorities" (lit. "as for that number, yearly in the officials, [they] fix it"). As shown in the last example, it is often convenient to render the noun followed by *wa* as a nominative in English; but it is never a nominative properly so-called in the Japanese construction. It is simply a word isolated and generally placed at the head of the clause for the sake of emphasis. True nominatives or subjects are rare in Japanese, most sentences being subjectless. (See Syntax, par. 2).

Wo. I. A sign of what is in European languages named the accusative case: *Kami wo shinzuru*, "To believe [in] God." *Kaze no nagu wo matsu*, "To await the getting calm of the wind," i.e. "to wait till the wind goes down." II. When suffixed to the attributive form of a verb or adjective at the end of a clause, *wo* has an adversative force, which is generally best rendered by "yet" or "but": *Seiyō-zukuri no mikomi narishi wo, kondo aratamete Nihon-zukuri to sadameraru*, "It had been intended to build [the palace] in European style, but it has now been decided to erect a Japanese building instead." Occasionally the adversative force is softened to a mere intimation of dissimilarity between two successive states or actions, and then *wo* must be rendered by "and so," or "and." But this shade is more often indicated by the use of *ni*. Inferior writers, following the usage of the colloquial, use either *ga* or *no ni* for *wo* in all the cases included under II. The connection between the two chief uses of *wo* is found in the fact that this postposition was originally nothing more than an interjection serving, as it were, to interrupt the sentence, and draw particular attention to the word to which it was suffixed. For the same reason, it is not attached to

every noun which, according to European ideas of grammar, is in the accusative case, thus: *Meshi kuu toki*, "When eating rice," "when taking a meal." Before the verb *suru*, "to do," it is generally absent, thus: *Hon-yaku suru*, "To make a translation," "to translate." Under I may be classed some apparently anomalous uses of *wo*, by which the student is often greatly perplexed. They are 1. Such phrases as *Tennō Heika wo hajime-tatematsuri*, "From His Imperial Majesty downwards." Here the literal rendering would be: "respectfully placing His Majesty the Emperor at the beginning," a construction which we should call accusative. 2. Such phrases as *Waboku wo ri nari to omoeba*....., "Thinking that peace would be advantageous....." Here the literal rendering of the Japanese construction is "thinking [of] peace, 'it will be advantageous.'" *Waboku* is therefore really an accusative, though rendered in English by a nominative. 3. The use of *wo* after what corresponds to the subject of an English passive verb. Thus: *Minami ni miyuru shima wo Ōshima to iu*, "The island visible to the south is called Ōshima." In all such sentences the Japanese construction is really an active one, the present example signifying literally, "[People] call the island lying to the south Ōshima." (See also the remarks on the nature of the Japanese passive verb, Chap. VIII, Sect. 5). 4. *Wo* at the end of a sentence. In such cases there is an inversion of the usual construction, the verb being placed at the beginning of the clause instead of at the end, for the sake of emphasis and in imitation of Chinese idiom. Thus: *Kou yoyaku no shokunshi wa dai-shikyū go kamei aran koto wo* (for *Yoyaku no.....koto wo kou*), "We trust that gentlemen will hasten to add their names to the list of subscribers." "5. Such elliptical phrases as *Kampisei wo meizeraretari*, lit. "[They] have

been commanded official expense students," i. e. "They have been commanded to become students at government expense," or more freely, "They have been notified that the expenses of their education will be defrayed by the government."

Ya, a particle of interrogation, doubt, or exclamation. I. As a directly interrogative particle, its use is chiefly confined to sentences which contain some other interrogative word, and to those in which the question asked is a purely rhetorical one, i.e. not a question properly so-called, asked in order to elicit information. Thus: *Kono toki ni atatte, waga Nihon no jimmin wa ikaga su-beki ya?* "In such a case how would our Japanese compatriots act?" *Karada wa koromo yori mo masareru mono narazu ya?* "Is not the body more than raiment?" II. Its more frequent use is as a dubitative particle. Thus: *Moshi ya*, "If perchance." .....*to iu ga, sono jitsu ika ni ya*, "It is said that ....., but we know not whether it is true." *Heiba no aida ni ai-miru ni itaru ya mo hakaru-bekarazu*, "Who knows? perhaps we may encounter each other on the field of battle." III. At the end of a sentence *ya* is sometimes a mere exclamation: *Makoto naru kana kono koto ya*, "Oh! how true these words are!" (*kana* is another exclamation or interjection, generally best rendered, as here, by "how!"). IV. Good writers sometimes (in imitation of Chinese idiom) use *ya* in a half emphatic half exclamatory manner. Thus: *Kono ku taru ya, kare wo hyō shi-etari to iu-beshi*, "How exactly the phrase may be said to paint his character!" (more lit. "This phrase,—how exactly [one] may say that it has been able to paint his character!") In such cases *ya* is equivalent to *wa*, plus a certain exclamatory force. But sometimes it sinks into a mere expletive, as *ima ya*, "now"; *kanarazu ya*, "positively."—The syntax of *ya* presents some anomalies, *ya* being occasionally preceded by the

conclusive instead of by the attributive form of the verb or adjective, especially in the case of the present tense of adjectives, of the present tense of the verb *aru*, "to be" (conclusive *ari*), and of the present tense of the negative voice of verbs and adjectives in general. This happens chiefly when the question asked is a rhetorical one, as in the example from the New Testament on the previous page (concl. *narazu* for attrib. *narazaru*). The final verb or adjective of a sentence containing *ya* is also often put in the conclusive, contrary to the general rule whereby interrogative words govern the final verb or adjective in the attributive form. The exception is more apparent than real, as it occurs almost exclusively in cases where *ya* is not properly interrogative, but has one of the meanings given above under headings II. and III., where an example will be found (concl. *bekarazu* for attrib. *bekarazaru*). In IV the Conclusive is always used.

Ye, "to," less often "towards," sometimes "at": *Tōkyō ye kuru*, "to come to Tōkyō"; *Yokohama ye tōchaku suru*, "to arrive at Yokohama."

Yori, "from," "since," "than": *Beikoku yori*, "from America." *Sakujitsu yori*, "since yesterday." *Tsuki hana yori utsukushiki wa naki nari*, "There is nothing more beautiful than the moon and the flowers." *Yori* always means "since" when it is suffixed to a gerund. The Japanese often use *yori* in the sense of "from" where English idiom uses "in," "at," "on," or "by," or drops all prepositions, thus: *Gozen hachi-ji yori kaijō*," lit. "From forenoon eight o'clock open place," i.e. "To open at 8 o'clock" the idea being that the place will be open from 8 o'clock till some other hour not mentioned. *Un-un Nōshō-mushō yori tasseraretari*, "Such and such a thing has been notified by (lit. "from") the Department of Agriculture and Commerce." Preceded by a negative,

yori sometimes means "unless," "except by," "without": *Kenshiki aru ni arazaru yori wa, kesshite taiko kekkyo no iseki to mitomuru wo ezaru-beki ni itareri,* "They are reduced to such a state that it would be quite impossible, except for an expert, to recognize in them the remains of very ancient cave-dwellings." When thus used, *yori* is almost always strengthened by the addition of *wa*.

Zo, an emphatic particle less intense than *koso*, but best rendered in English by either of the means mentioned under *koso*, page 23. In classical Japanese, the final verb or adjective of any clause or sentence in which *zo* occurs is put in the attributive instead of in the conclusive form. Examples of this construction are occasionally met with in the modern written style, thus: *Kore zo jitsu ni konnichi Yōroppa ni oite gakumon no ōi ni shimpo seru yuen naru* (for the conclusive *nari*), "It is this which is really the cause of the great progress of science in Europe at the present day."

SEC. 2. THE COMPOUND POSTPOSITION.

I.—Many of the postpositions can be combined, in order to particularize or emphasize the sense, as *made ni*, "until," for *made*, "till"; *yori mo*, "even than." *Wo wa* is changed into *woba*, and is used to denote a particularly emphatic accusative, thus: *Ware mo shōgai kinu woba mi ni matou-maji*, "In silk will I too never array myself all my life long." In such combinations as *no wa*, *no ni*, *to wa*, an ellipsis must be supplied, thus: *Yoki hito ga tanin wo tasukuru no* [*koto*] *wa, kesshite waga tame wo hakarite suru koto ni wa arazaru nari*, lit. "As for the act of a good man's helping others, it is certainly not a thing he does calculating his own interest," i.e. "When a good man helps others, he never does so out of regard to his own interest." *Ten to* [*iu mono*] *wa*, "What is called heaven," "What is meant by the term heaven,"

II.—There is a large class of compound postpositions formed from nouns by prefixing *no* (less often *ga*), and generally suffixing *ni*. Thus:—

no kage ni, "behind" (lit. "in the shadow of").

no kawari ni, "instead of," "in return for," "as compensation for," "on the other hand."

no tame ni, "for the sake of," "by."

no ue ni, "above" (lit. "on the top of"), "on," "besides," "after," "in relation to."

ga ue ni, "over and above," "besides."

Examples: *Iwa no kage (ni)*, "Behind the rocks." *Uma no tame ni keraruru*, "To be kicked by a horse." *Zañji kyūsoku no ue*, "After a short rest." *Iya ga ue ni*, "On the top of one another," "Ever more and more." After verbs, the chief member of these compound postpositions is sometimes used alone, without either *no* or *ni*, as: *Eien ni tsutōru tame*, "In order to hand it down for ever."

III. There is a class of compound postpositions formed by *ni* or *wo* and a verb, the verb generally appearing as a gerund or else in the indefinite form. The most important postpositions of this class are:—

ni oite, "in," "on," "at." This compound postposition often serves to denote what we should call the subject of the sentence (conf. *ni*). *Ni oite wa* sometimes signifies "in the event of," "if," thus: *Shina Seifu ni oite kore wo shōdaku sezaru ni oite wa*, "In the event of the Chinese government not consenting, "If the Chinese government should not consent." (In this sentence the first *ni oite* serves to mark the word which corresponds to the English nominative, while the second means "if"). *Ni oite wo ya* at the of a sentence has a very strong exclamatory force. It is generally preceded by *iwan ya* at the beginning of the sentence or clause, and should be

rendered, according to circumstances, by "how much more" or "how much less." Thus: *Jiji wo kataru mo nao katsu gakusha no hombun ni arazu; iwan ya jiji wo okonau ni oite wo ya!* "Even to discourse on passing events is not the proper occupation of a scholar; how much less is it for him to direct passing events!"

ni okeru, "in," "position in," "relations with," "compared with": *Ei no Indo ni okeru ga gotoku*, "Like England's position in India."

ni shite, "being," "as," "in the capacity of": *Gaikoku-jin ni shite*, "As a foreigner." It is also used in many contexts where it must be translated by an adverb or adverbial phrase: *Saiwai ni shite*, "fortunately"; *zanji ni shite*, "After a little while."

ni tsuki, "with reference to" "owing to": .....*no gi ni tsuki*, "With reference to the matter of....."

ni yori } "owing to," "because of," "by means of,"
ni yotte } "according to": *Rei ni yori*, "According to precedent," "as usual." *Kore ni yotte*, "On account of this."

to shite, "as": *Sharei to shite*, "As a token of gratitude."

wo motte, (lit. "having held") "through," "by," "with," "by means of," "owing to" "because": *Teyami wo motte*, "by letter." *Sakunen no henran okorishi wo motte*, "Owing to the occurrence of disturbances last year." Sometimes *wo motte* sinks into being a mere sign of what we should term the accusative case, as: *Inoue Haku wo motte Tokuha Zenken Daishi to nashi.....*, "Appointing Count Inoue as Special Envoy Plenipotentiary." *Motte* without *wo* generally signifies "and thereby," "and thus." But both *wo motte* and *motte* may often be neglected in translating, though some trace of their proper meaning generally lingers in the original Japanese, thus: *Gundan wo mōke, motte kokka wo hogo su*, "We raise troops to

[thereby] protect our native land." *Chin yōjaku wo motte midari ni taitō wo tsugi*....., "Succeeding, young and feeble as We are, to the great inheritance of Our Ancestors." *Hanahada motte*, "very"; *Ima motte*, "now," "down to the present." *Wo motte suru*, properly means "to use," but it can often be dropped in translating: *Waga hai no miru tokoro wo motte suru ni*, "Looking at it from our point of view" (lit. "Using the seeing place of our company"). *Wo motte nari* means "it is because of." *Wo shite*, with a causative verb, serves to denote the person who is caused to perform the action. Thus: *Chin wo shite kimi-taru michi wo ushinawashimuru nomi narazu, shitagatte resso no tenka wo ushinawashimuru nari*, "This is not only to make Us untrue to Our duty as Sovereign, but to make Us lose the Empire handed down by Our ancestors." Occasionally the noun corresponding to the English nominative is marked by the addition of *wo shite*: *Moshi kairiku un-yu no arisama wo shite, kaku no gotoku fukanzen naru koto nakumba*, "If the state of communications by sea and land were not so imperfect as they are."

wo ya, a strong exclamation, nearly answering to the English colloquial "why!" (not "why?"): *Shintei wa Burisson shi imada Naikaku wo soshiki sezaru mae ni oite sude ni wagi wo hatsugen shi, Futsutei kore ni ōjite kōwa no yoyaku wo kettei shitaru wo ya!* "Why! the Chinese government had already made overtures of peace, and the French government had signed a preliminary treaty of friendship before Monsieur Brisson formed his cabinet!" (Do not confound this *wo ya* with the more usual *ni oite.....wo ya*).

Note also the following compound postpositions:

ya mo, "whether.....may (might) not":.....*ni itaru ya mo shiru-bekarazu*, "We cannot tell whether it may not result in....."

ya wo; in this combination *ya* has its original interrogative

sense, and *wo* serves to show that the whole clause preceding it is the object of the following verb: *Nani ga yue ni furuwázarishi ya wo jinkyū suru ni*, lit. "On investigating [this thing:] because of what did it not exercise influence?" i.e. "On enquiring into the reasons of its want of success."

N.B.—The general rule, according to which postpositions must be preceded by the attributive form of the verb or adjective, admits of a few exceptions in special locutions, besides those noticed above under *ka*, *ni*, *to*, etc. Thus *ari no mama* (for *aru mama*), "just as it is," ("tel quel"); *nashi ni* (for *naki ni*), "without;" and such idioms as *furi mo sede* or *furi wa sede*, "not raining;" *kuwashiku wa zonzezu*, "[I] know not exactly," where the indefinite form precedes *mo* and *wa*.

INFLECTED WORDS.

CHAPTER VII.

THE AJDECTIVE.

SEC. 1. PRIMARY ADJECTIVE FORMS.

The inflections of Japanese adjectives do not, like the inflections of English adjectives, serve to distinguish the degrees of comparison. Neither do they, as in French, indicate number or gender. As has been stated in the chapter on nouns, number and gender are considerations to which the Japanese grammatical system pays little or no heed. The object of the inflections of Japanese adjectives (and verbs) is primarily: to show whether the force of the adjective (or verb) is attributive or predicative, indefinite or conclusive; and secondly: to mark distinctions of tense and mood. All adjectives contain the verb "to be" implicitly. Thus:—*Umi fukashi*, "the sea [is] deep."

In its simple state, a Japanese adjective has four forms, viz.:

I. The *Stem* which is used only in compounds and occasionally in exclamations, as *kata-gi*, "hard-wood;" *hoso-nagaki*, "narrow-long," i.e. slender; *yo-sugiru*, "to be too good."

II. The *Indefinite* or *Adverbial Form*, which is obtained by adding *ku* to the stem. It is used in two distinct manners, viz. 1. To qualify a verb as: *Hayaku kuru*, "To come quickly."

In this case it corresponds to the English adverb in *ly*. But the Japanese use this form even before such verbs as "to be," and "to become," where English idiom requires the corresponding adjective. Thus:—*Betsu no kuni wo miru ga gotoku naru-beshi.* "It must be like finding oneself in another country." 2. As itself a predicative verb in every clause of a sentence except the last. Thus:—*Yama takaku, kikō samuku, jinka sukunashi,* "The mountains [of a certain country] are high, its climate is cold, and human dwellings few." In such cases each Japanese adjective in *ku* must be rendered by the corresponding English adjective preceded by some tense of the verb "to be." The essential characteristic of the indefinite form is that it is of no tense or mood. In order to know by what tense or mood to translate it into English, it is necessary to ascertain the tense or mood of the adjective or verb nearest after it which is not also in the same indefinite form. Sometimes this will be the last adjective or verb of the whole sentence, sometimes only the adjective or verb of the last of a set of similar clauses. Thus in the above example, *takaku* and *samuku* must be translated by the English present indicative, because the final adjective *sukunashi* makes a general assertion, and may therefore be considered to be in the present tense. Again, take the example:—*Toshi wakaku, karada mo sukoyaka nareba, yō ni teki su-beshi,* "Being young and robust, he will do for the work." Here the intervention of the verb *nareba* in the conditional mood at the end of the succeeding clause shows that *wakaku* also must be construed as a conditional (=*wakakereba*). The construction is often a little more complicated. Thus:—*Fune aredomo hito naku, hito aru mo kikai nashi,* "We have ships, but no men; and even if we had the men, we have no machinery." Here the rhythm of the sentence shows that we must go to the end of

the clause *hito aru mo kikai nashi* to find the adjective (verb) corresponding to *naku*. The *aru* of the second clause has to be passed over.

III. The *Conclusive Form*, which is obtained by adding *shi* to the stem. It is used only as a predicatve at the end of a sentence, as in the case of *sukunashi* in the first example given in the preceding paragraph, or as in the following example: *Omou ni chūkō hi asaku, naiji no koto masa ni shinsaku kōchō su-beki mono sukunashi to sezu*, "On reflection it is seen that the interval since the restoration is short, and that not a little remains to be originated or reorganized in the internal administration." (In this example all three inflections of the adjective are seen,—*asaku, beki, sukunashi*. Note too that *sukunashi* is at the end of a sentence grammatically speaking, the words *to sezu*, lit. "do not consider that," being another short sentence serving to introduce the first after the manner of a quotation.)

N.B.—Those adjectives whose stem ends in *shi* or *ji* do not add another *shi* to form the conclusive, the one *shi* being held to suffice. Thus:—*mezurashiku*, conclusive *mezurashi*, "strange"; *aru-majiku*, conclusive *aru-maji*, "should not be." This exception is sometimes disregarded by ignorant writers; and such ungrammatical forms as *ashishi* (for *ashi*), "bad," are therefore occasionally met with.

IV. The *Attributive Form*, which is obtained by adding *ki* to the stem. It is used in three distinct manners, viz. 1. To qualify a noun, as *Yoroshiki kō*, "A good method"; *Aru-majiki koto*, "A thing that ought not to be" (lit. "an ought-not-to-be thing.") 2. * When the adjective is followed by a postposition, thus: *Hō no yoroshiki ni yori* (colloq. *shikata ga yoroshii kara*), "Owing to the excellence of the method." *San-itsu naki*

* For exceptions see chapter VI.

wo yōsu, "None must be allowed to get lost" (lit. "[the authorities] require the absence of losing"). *Un-un nasubeki ka to tou*, "He asked whether he should do so and so." It will be noticed that the attributive form of the adjective, when thus used, ceases to be an adjective according to European ideas, and corresponds rather to an English abstract substantive, or to an adjective preceded by the verb "to be." The abstract substantives in *sa*, so common in the colloquial, are almost always replaced in the written language by the attributive adjective form, as *samuki* for *samusa*, "the cold." 3. At the end of a clause or sentence, when one of the preceding words of the clause or sentence is an interrogative or the emphatic particle *zo*, thus: *Nanji no tsumi yurusaru to iu to, okite ayume to iu to, izure ka yasuki?* "Whether is it easier to say, Thy sins be forgiven thee; or to say Rise up and walk?" This use is rarely met with in modern books, except in the semi-classical style.

N.B.—Originally there was a fifth form, obtained by adding *kere* (for *k i are*) to the stem. Thus *hayakere*, *bekere*. See under heading *koso*, page 23.

The paradigm of the primary forms of adjectives is as follows:—

	STEM.	INDEFINITE FORM.	CONCLUSIVE FORM.	ATTRIBUTIVE FORM.	
The majority of adjectives.	*haya*	*hayaku*	*hayashi*	*hayaki*.....	"early"
	goto	*gotoku*	*gotoshi*	*gotoki*.....	"like."
	be	*beku*	*beshi*	*beki*	"...able." / "must."
	na	*naku*	*nashi*	*naki*	"non... existent, is not."
Adjectives whose stem ends in *shi* or *ji*.	*yoroshi*	*yoroshiku*	*yoroshi*	*yoroshiki*.....	"good."
	maji	*majiku*	*maji*	*majiki*.....	"unable." / "must not."

N.B.—There are in written Japanese no such forms as the colloquial *hayai, yoroshii, hayō, etc.* Their equivalents are *hayashi* or *hayaki, yoroshi* or *yoroshiki, hayaku, etc.*, according to circumstances.

SEC. 2. TENSE AND MOOD IN THE ADJECTIVE.

Being of the nature of a verb, the Japanese adjective is inflected to indicate tense and mood. The conclusive and attributive forms explained above may be termed its present tense, while the indefinite form is of no tense in particular, serving as it does to suspend the meaning until the end of the sentence be reached.

The memory will be assisted by noting that most of the tenses of the affirmative voice and all the tenses of the negative are formed by agglutinating the various inflections of the verb *aru*, "to be," to the indefinite form (*hayaku*), the vowel *u* of the latter being dropped, and the vowel *a* of the former being in some tenses changed into *e*; furthermore that *beku, beki, beshi*, the suffix forming the potential mood, is itself an adjective regularly conjugated through most of the tenses.

SEC. 3. COMPARISON OF ADJECTIVES.

Comparison in Japanese is more often implicit than explicit. Thus, when referring to the relative height of Fusiyama and Asamayama, a Japanese will not say "Fusiyama is the higher," but simply "Fusiyama is high" (*Fuji wa takashi*), viz., in comparison with the other mountain mentioned. Indeed even in English the so-called positive is often a comparative by implication; for when we say, for instance, that "Such and such a person is old," we mean that he is older than most other people. Comparison may, however, be made explicit in Japanese by using the postposition *yori*, "than" (properly

PARADIGM OF ADJECTIVES.

AFFIRMATIVE VOICE.

Hayaki, "EARLY."

Indicative Mood.

Stem		haya	
Indefinite Form for all Tenses		hayaku	
Present	Conclusive	hayashi	[I, you, he, we, etc.] am early.
	Attributive	hayaki	
Past	Conclusive	hayakariki	[I, etc.] was early.
	Attributive	hayakarishi	
Future	Conclusive	hayakaran	[I, etc.] shall be early.
	Attributive	hayakaran	

Oblique Moods.

Conditional	hayakereba	as, since, or when [I, etc.] am early.
Hypothetical	hayaku(m)ba	if [I, etc.] am early.
Actual Concessive	hayakeredomo	though [I, etc.] am early.
Hypothetical Concessive	hayaku mo	though [I, etc.] should be early.
Imperative	hayakare	be early.
Gerund	hayakute	having been early, [by] being early.

POTENTIAL FORMS.

Indicative.

Indefinite Form for all tenses		hayaku / hayakaru-beku	
Present	Conclusive	hayakaru-beshi	[I, etc.] will, shall, would, should, may, might, can, could, or ought to be early.
	Attributive	hayakaru-beki	
Past	Conclusive	hayakaru-bekariki	[I, etc.] should, etc., have been early.
	Attributive	hayakaru-bekarishi	

Oblique.

Conditional	hayakaru-bekereba	as, or since [I, etc.,] may be early.
Hypothetical	hayakaru-beku(m)ba	if [I, etc.] may be early.
Actual Concessive	hayakaru-bekeredomo	though [I, etc.] may be early.
Hypothetical Concessive	hayakaru-beku mo	though [I, etc.] may perhaps be early.

N.B.—The imperative form of the adjective is scarcely used except in a few set phrases, such as *Yokare ashikare,* "Be it good or bad," "For better or worse."

POTENTIAL FORMS.	*Indicative Mood.*	Indefinite Form for *all* Tenses.	hayakarazu	
		Present... Conclusive.....	hayakarazu	[I, etc.] am not early.
		Present... Attributive.....	hayakarazaru	
		Past..... Conclusive.....	hayakarazariki	[I, etc.] was not early.
		Past..... Attributive.....	hayakarazarishi	
		Future... Conclusive.....	hayakarazaran	[I, etc.] shall not be early.
		Future... Attributive.....	hayakarazaran	
	Oblique Moods.	Conditional	hayakarazareba	as, since, or when [I, etc.] am not early.
		Hypothetical	hayakarazu(m)ba	if [I, etc.] am *not early*.
		Actual Concessive.....	hayakarazaredomo	though [I, etc.] am not early.
		Hypothetical Concessive.....	hayakarazaru mo	though [I, etc.] should not be early.
	Indicative.	Indefinite Form for all tenses.	hayakaru-bekarazu	
		Present... Conclusive	hayakaru-bekarazu	[I, etc.] should, etc., not be early.
		Present... Attributive.....	hayakaru-bekarazaru	
		Past..... Conclusive	hayakaru-bekarazariki	[I, etc.] should, etc., not have been early.
		Past..... Attributive.....	hayakaru-bekarazarishi	
	Oblique.	Conditional	hayakaru-bekarazareba	as or since [I, etc.] should, etc., not be early.
		Hypothetical	hayakaru-bekarazu(m)ba	if, [I, etc.] should, etc., not be early.
		Concessive	hayakaru-bekarazaredomo ...	though [I, etc.] should, etc., not be early.

In the Concessive forms *mo* is often dropped from the termination *domo*.

"from"). Thus:—*Fuji wa Asama yori takashi*, or *Asama yori (wa) Fuji wa takashi*, lit. "as for Fuji, than Asama, it is high"; i.e. "Fusiyama is high as considered from the standpoint of Asamayama." Again:—*Asama wa Fuji yori* (or *hodo*) *takakaraзu*, "as for Asama, it is not high as considered from the standpoint of Fuji," i.e. "Asama is less high than Fuşiyama." If three or more mountains were spoken of, we should have what in English is termed the superlative, the Japanese idiom remaining the same. Here is another example:—*Tenka no wazawai kore yori ōi naru wa nashi*, "There is no greater misfortune than this" (lit. "world's misfortunes, this than, great-being thing is-not").

When not simply implied, or expressed by *yori*, the comparative and superlative may be indicated by prefixing to the positive some such word as *nao*, "still more"; *itatte* "extremely"; *ōi ni*, "greatly"; *sukoburu*, "very." The superlative is also sometimes indicated by suffixing the word *sem-ban*, "a thousand myriads;" thus: *Kinodoku semban*, "Inexpressibly sorry."

Excess of a quality is, like the comparative and superlative, generally denoted by the adjective in its simple form. Thus, "This is too high" will be in Japanese simply "This is high" (*Kore wa takashi*), viz., by implication, higher than it ought to be. The expression may be rendered more explicit by suffixing the verb *suguru*, to the adjective stem, as *taka-suguru*, lit. "to go past in height." The word *amari*, "excessive," may also be used, prefixed to the simple adjective, thus: *Amari takashi*, "Altogether too high;" but this is rare.

N.B.—Remember that vast numbers of the words we are obliged to render in English by adjectives are in reality nouns, as explained on page 11.

CHAPTER VIII.

THE VERB.

SEC. 1. INTRODUCTORY REMARKS.

The functions of the Japanese verb differ in some important respects from those of the verbs of European languages. Distinctions of person and number are utterly foreign to it. On the other hand, many of the tenses have two forms,—an attributive and a conclusive,—while there is a general indefinite form which does duty for all the tenses.* THE VERB AND ADJECTIVE THUS CLOSELY RESEMBLE EACH OTHER; AND IT IS IMPOSSIBLE TO UNDERSTAND THE GRAMMAR OF THE VERB, UNLESS THE CONSIDERATIONS ADVANCED IN THE CHAPTER ON ADJECTIVES HAVE BEEN THOROUGHLY MASTERED.

To recapitulate briefly what has there been set forth:—

I. The indefinite form stands at the end of each member of a set of clauses excepting the final member; and the tense or mood by which it should be rendered can only be known when the verb or adjective of that final clause is reached. Thus:—*Natsu kitari, haru yuku*, "Summer comes and spring goes." Here the indefinite form *kitari* must be rendered by the present, because the final verb *yuku* is in the present. The indefinite form of verbs is likewise used to form compounds

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* Many grammarians give the name of root to the indefinite form of the verb. As, however, the latter is but one of several inflections, theory and practice are alike confused by such a misnomer. It is convenient to use the word "stem" to designate that part of the verb (or adjective) which suffers no alteration, and to which all the terminations are suffixed. Sometimes this stem coincides with the real root, as *sam*, the stem of *samuru*, "to grow cool." More often it is a lengthened form, as *samas*, the stem of *samasu*, "to make cool."

(in adjectives it is the stem that performs this function), as *kitari-tou*, "to come and ask." *

II. The conclusive forms stand only at the end of a sentence, Thus:—*Hito kitareri*, "The people have come."

III. The attributive forms serve to qualify nouns, herein resembling the participles of European languages. Thus:—*Kitareru hito*, lit, "the have-come people," i. e. "the people who have come." They are moreover themselves used substantively, followed by postpositions, and also instead of the corresponding conclusive forms at the end of sentences when an interrogative word or the postposition *zo* precedes, thus: *Hito no kitareru wo mite*, lit. "Seeing the having come of people," i. e. "seeing that people had come." *Ii-keru wa*, "What he said [was]".

N.B.—Verbs, like adjectives, originally had other forms in *e*, as *yuke*, *homure*, *sure*, used only after *koso*. See *koso*, p. 23.

What obscures this threefold distinction and thereby perplexes the beginner, is the fact that some of the tenses which are capable of being used both as conclusives and as attributives have but one inflection to perform the two functions. Furthermore, the modern colloquial of Tōkyō has dropped all distinctively conclusive forms, thereby introducing a second element of confusion for those who acquire the colloquial before commencing the study of the written language. The student acquainted with the colloquial should specially note that the written language has no such forms in the present tense of verbs of the second and third conjugations as

* Many nouns coincide with the indefinite form of verbs, as *tanoshimi*, "gladness" (*tanoshimi*, *u*, "to rejoice"); *mi-harashi*, "a view" (*mi-harashi*, *u*, "to view from a distance"). They are however, so far as modern usage is concerned, true substantives, felt to be distinct words from the like sounding verbal indefinite forms.

homeru, *ireru*, or *sugiru*. These are replaced, according to circumstances, by

homu, *iru*, *sugu*,	Conclusive;	*homuru*, *iruru*, *suguru*,	Attributive.

When there are two Verbs derived from the same stem, such as *iru*, "to go in" and *iruru* (Colloquial *ireru*), "to put in," one belonging to the first conjugation, and the other to the second, the conclusive form of the present tense is therefore identical in both. Thus *iru*, at the end of a sentence, may signify either "goes in" or "puts in," according to circumstances. In the case of the attributive form there is no ambiguity, as it is *iru*, "goes in," in the first conjugation, and *iruru*, "puts in," in the second.

Note also from the above example of *kitareru* and from the examples given on pages 16 and 17, how the existence of the attributive form of verbs (and adjectives) supplies the absence of relative pronouns.

The regular conjugations are four in number.

SEC. 2. CONJUGATION OF VERBS.

All the inflections are added to the stem, which is itself invariable. Some of the inflections consist of a single vowel, whose original meaning is obscure, as *yuki*, *yuku*, *yuke*. But by far the greater number are obtained by agglutinating fragments of old auxiliary verbs, and in some few cases postpositions and adjectives, to the single vowel forms, thus: *yukiki*, *yukishi*, *yuku-beshi*, *yukeba*. It is for this reason that grammarians have given to the simple vowel forms and to one or two others the name of "Bases". The paradigms of the verbal forms in common written use are as follows. Note that *mo* may be omitted from the terminations of the various concessive forms, thus: *yukedo*, for *yukedomo*.

FIRST REGULAR

Yuku, "To go." (Stem *Yuk.*)

Indefinite Form for all Tenses		yuki	
INDICATIVE MOOD. Present	Conclusive	yuku	[I, you he, she, it, we, you, they] go.
	Attributive	yuku	
Perfect	Conclusive	yukeri	[I, etc.] went, have gone, *or* had gone.
	Attributive	yukeru	
First Past	Conclusive	yukiki	[I, etc.] went, have gone, *or* had gone.
	Attributive	yukishi	
Second Past	Conclusive	yukitari	[I, etc.] went, have gone, *or* had gone.
	Attributive	yukitaru	
Third Past	Conclusive	yukitariki	[I, etc.] went, have gone *or* had gone.
	Attributive	yukitarishi	
Fourth Past	Conclusive	yukinu	[I, etc.] went, have gone, *or* had gone away.
	Attributive	yukinuru	
Future	Conclusive	yukan, yukinan, *or* yuku naran	[I, etc.] shall probably go.
	Attributive		
OBLIQUE MOODS. Present Conditional		yukeba	as, since, *or* when [I, etc.] go.
Past Conditional		yukishikaba, yukitareba	as, since, *or* when [I, etc.] went, have gone *or* had gone.
Present Hypothetical		yukaba, yukinaba, yuku naraba	if [I, etc.] go.
Past Hypothetical		yukitaraba, yukishi naraba	if [I, etc.] had gone.
Optative		yukabaya	oh that I could go!
Present Actual Concessive		yukedomo, yuku to iedomo	though [I, etc.] do actually go.
Present Hypothetical Concessive		yuku mo, yukite mo	even if [I, etc.] go.
Past Concessive		yukishikadomo, yukitaredomo, yukitari to iedomo, yukishi to iedomo, yukishi mo	though [I, etc.] went, have gone, *or* had gone.
Imperative		yuke	go!
Gerund		yukite	[by] having gone, [by] going.

CONJUGATION.

Affirmative Voice.

POTENTIAL FORMS.

Indicative.

Indefinite Form.....		yuku-beku	
Present	Conclusive.	yuku-beshi ...	[I, etc.] will, shall, would, should, may, might, can, could, must, *or* ought to go.
	Attributive	yuku-beki ...	
Past ...	Conclusive.	yuku-bekariki	[I, etc.] should, etc., have gone.
	Attributive	yuku - bekari-shi	

Oblique.

Conditional	yuku - bekere-ba	as, since, [I etc.] should, etc., go.
Hypothetical	yuku - beku-(m)ba	if [I, etc.] should, etc., go.
Actual Concessive ...	yuku-bekere - domo ..... / yuku-beshi to iedomo	though [I, etc.] should, etc., go.
Hypothetical Concessive	yuku-beku mo	even if [I, etc.] should, etc., go.

DESIDERATIVE FORMS.

Indicative.

Indefinite Form.....		yuki-taku	
Present	Conclusive.	yuki-tashi ...	[I, etc.] want to go.
	Attributive	yuki-taki ...	
Past ...	Conclusive.	yuki-takariki	[I, etc.] wanted to go.
	Attributive	yuki-takarishi	

Oblique.

Conditional	yuki - takere-ba	as, since, *or* when [I, etc.] want to go.
Hypothetical	yuki-taku(m)-ba	if [I, etc.] want to go.
Concessive	yuki - takere - domo ..... / yuki - tashi to iedomo	though [I, etc.] want to go.

ILLATIVE FORMS.

Indicative.

Past ...	Conclusive	yuki-keri ...	[I, etc.] went, have gone, *or* had gone.
	Attributive	yuki-keru ...	

Oblique.

Conditional	yuki-kereba...	as, since, *or* when [I, etc.] went, have gone, *or* had gone.
Concessive	yuki - keredo-mo	though [I, etc.] went, have gone, *or* had gone.

FIRST REGULAR

Yuku, "To go." (Stem *Yuk.*)

INDICATIVE MOOD.	Present ..	Conclusive ...	yukazu	[I, you, he, she, it, we, you, they] do not go.
		Attributive ...	yukazaru .... yukanu	
	Past.....	Conclusive ...	yukazariki ...	[I, etc.] did not go, have not gone, *or* had not gone.
		Attributive ...	yukazarishi...	
	Future...	Conclusive ...	yukazaran *or* yukaji	[I, etc.] shall not go.
		Attributive ...	yukazaran *or* yukaji	
OBLIQUE MOODS.	Present Conditional		yukazareba ... yukaneba ...	as, since, *or* when [I, etc.] do not go.
	Past Conditional.....		yukazarishi - kaba..... yukazarishi ni yotte	as, since, *or* when [I, etc.] did not go, have not gone, or had not gone.
	Present Hypothetical.....		yukazu(m)ba.	if [I, etc.] do not go.
	Past Hypothetical		yukazariseba.. yukazarishi naraba	if [I etc.] had not gone.
	Present Actual Concessive		yukazaredomo yukanedomo .. yukazu to iedo-mo	though [I, etc.] do not go.
	Present Hypothetical Concessive.....		yukazaru mo..	even if [I, etc.] do not go.
	Past Concessive		yukazarishika-domo..... yukazarishi to iedomo..... yukazarishi naredomo .... yukazarishi mo	though [I, etc.] did not go, have not gone, *or* had not gone.
	Imperative		yukazare ..... yuku nakare... yuku-na ..... yuku koto na-kare	go not, do not go!
	Gerund		yukazu ..... yukazu ni ... yukazu shite yukade	[by]not having gone, [by] not going.

CONJUGATION.

Negative Voice.

POTENTIAL FORMS.	*Indicative.*	Indefinite Form ...		yuku-bekarazu	
		Present	Conclusive	yuku-bekara-zu	[I, etc.] will, shall, would, should, may, might, can, could, must, *or* ought not to, go.
			Attributive	yuku-bekara-zaru	
		Past ...	Conclusive	yuku-bekara-zariki	[I, etc.] should not, etc., have gone.
			Attributive	yuku-bekara-zarishi	
	Oblique.	Conditional		yuku-bekara-zareba	as *or* since I [etc.] should not, etc., go.
		Hypothetical		yuku-bekara-zu(m)ba ...	if [I, etc.] should not, etc., go.
		Actual Concessive ...		yuku-bekara-zaredomo ... yuku-bekara-zu to iedomo	though [I etc.] should not, etc., go.
		Hypothetical Concessive		yuku-bekara-zaru mo.....	even if [I, etc.] should, etc., not go.
PROHIBITIVE FORMS.	*Indicative.*	Indefinite Form.....		yuku-majiku	Same renderings as for corresponding Potential Forms.
		Present	Conclusive.	yuku-maji	
			Attributive	yuku-majiki...	
		Past ...	Conclusive.	yuku-majika-riki	
			Attributive	yuku-majika-rishi	
	Oblique.	Conditional		yuku-majike-reba	
		Hypothetical		yuku-majiku-(m)ba	
		Concessive		yuku-majike-redomo	
ILLATIVE FORMS.	*Indicative.*	Past ...	Conclusive	yukazari-keri	[I, etc.] did not go, have not gone, *or* had not gone.
			Attributive	yukazari-keru	
	Oblique.	Conditional		yukazari-kereba	as, since, *or* when [I, etc.] did not go, have not gone, *or* had not gone.
		Concessive		yukazari-keredomo	though [I, etc.] did not go, have not gone, *or* had not gone.

SECOND REGULAR

Homuru, "To praise." (Stem *hom*).

Indefinite Form for all Tenses		home	
INDICATIVE MOOD. Present	Conclusive	homu	[I, you, he, she, it, we, you, they] praise.
	Attributive	homuru	
First Past	Conclusive	homeki	[I, etc.] praised, have *or* had praised.
	Attributive	homeshi	
Second Past	Conclusive	hometari	[I, etc.] praised, have *or* had praised.
	Attributive	hometaru	
Third Past	Conclusive	hometariki	[I, etc.] praised, have *or* had praised.
	Attributive	hometarishi	
Fourth Past	Conclusive	homenu	[I, etc.] praised, have *or* had praised.
	Attributive	homenuru	
Future	Conclusive	homen, homenan, *or* homuru naran	[I, etc.] shall probably praise.
	Attributive		
OBLIQUE MOODS. Present Conditional		homureba	as, since, *or* when [I, etc.] praise.
Past Conditional		homeshikaba, hometareba	as, since, *or* when [I, etc.] praised, have *or* had praised.
Present Hypothetical		homeba, homenaba, homuru naraba	if [I, etc.] praise.
Past Hypothetical		hometaraba, homeshi naraba	if [I, etc.] had praised.
Optative		homebaya	oh that I could praise!
Present Actual Concessive		homuredomo, homu to iedo *mo*	though [I, etc.] do *actually* praise.
Present Hypothetical Concessive		homuru mo, homete mo	even if [I, etc.] praise.
Past Concessive		homeshikadomo, hometaredomo, hometari to iedomo, homeshi to iedomo, homeshi mo	though [I, etc.] praised, have praised, *or* had praised.
Imperative		homeyo	praise!
Gerund		homete	[by] having praised, [by] praising.

CONJUGATION.

Affirmative Voice.

POTENTIAL FORMS.

Indicative.

Indefinite Form.....		homu-beku	
Present	Conclusive	homu-beshi...	[I, etc.] will, shall, would, should, may, might, can, could, must, *or* ought to praise.
	Attributive	homu-beki ...	
Past ...	Conclusive	homu-bekariki	[I, etc.] should, etc., have praised.
	Attributive	homu - beka - rishi	

Oblique.

Conditional	homu-bekere - ba	as, *or* since [I, etc.] should, etc., praise.
Hypothetical	homu - beku - (m)ba	if [I, etc.] should, etc., praise.
Actual Concessive ...	homu - beke - redomo ..... homu - beshi to iedomo ...	though [I, etc.] should, etc., praise.
Hypothetical Concessive	homu - beku mo	even if [I, etc.] should, etc., praise.

DESIDERATIVE FORMS.

Indicative.

Indefinite Form.....		home-taku	
Present	Conclusive	home-tashi ...	[I, etc.] want to praise.
	Attributive	home-taki ...	
Past ...	Conclusive	home-takariki	[I, etc.] wanted to praise.
	Attributive	home - takari - shi	

Oblique.

Conditional	home - takere- ba	as, since, or when [I, etc.] want to praise.
Hypothetical	home - taku- (m)ba	if [I, etc.] want to praise.
Concessive	home - takere- domo ..... home-tashi to iedomo	though [I, etc.] want to praise.

ILLATIVE FORMS.

Indicative.

Past ...	Conclusive	home-keri ...	[I, etc.] praised, have praised, *or* had praised.
	Attributive	home-keru ...	

Oblique. Indicative.

Conditional	home-kereba..	as, since, or when [I, etc.] praised, have *or* had praised.
Concessive	home-keredo- mo	though [I, etc.] praised, have *or* had praised.

SECOND REGULAR

Homuru, "To praise." (Stem *Hom*).

INDICATIVE MOOD.	Present	Conclusive	homezu	[I, you, he, she, it, we, you, they] do not praise.
		Attributive	homezaru. ... homenu	
	Past	Conclusive	homezariki ...	[I, etc.] did not praise, have not praised, *or* had not praised.
		Attributive	homezarishi...	
	Future.....	Conclusive	homezaru *or* homeji	[I, etc.] shall not praise.
		Attributive	homezaran *or* homeji	
OBLIQUE MOODS.	Present Conditional		homezareba... homeneba ...	as, since, *or* when [I, etc.] do not praise.
	Past Conditional		homezarishi-kaba ..... homezarishi ni yotte	as, since, *or* when [I, etc.] did not praise, have not praised, *or* had not praised.
	Present Hypothetical ...		homezu(m)ba	if [I, etc.] do not praise.
	Past Hypothetical		homezariseba homezarishi naraba	if [I, etc.] had not praised.
	Present Actual Concessive		homezaredo-mo ..... homenedomo.. homezu to ie-domo	though [I, etc.] do not praise.
	Present Hypothetical Concessive		homezaru mo..	even if [I, etc.] do not praise.
	Past Concessive		homezarishika-domo ..... homezarishi to iedomo ..... homezarishi na-redomo ..... homezarishi mo	though [I, etc.] did not praise, have not praised, *or* had not praised.
	Imperative		homezare ..... homuru nakare homuru-na ... homuru koto nakare.....	praise not, do not praise.
	Gerund ,,,

CONJUGATION.

Negative Voice.

POTENTIAL FORMS.	*Indicative.*	Indefinite Form	homu-bekarazu	
		Present — Conclusive	homu-bekara-zu	[I, etc.] will, shall, would, should, may, might, can, could, must, *or* ought not to, praise.
		Present — Attributive	homu-bekara-zaru	
		Past ... Conclusive	homu-bekara-zariki.....	[I, etc.] should not, etc., have praised.
		Past ... Attributive	homu-bekara-zarishi	
	Oblique.	Conditional	homu-bekara-zareba	as *or* since, [I, etc.] should not, etc., praise.
		Hypothetical	homu-bekara-zu(m)ba ...	if [I, etc.] should not, etc., praise.
		Actual Concessive ...	homu-bekara-zaredomo ... / homu-bekara-zu to iedomo.	though [I, etc.] should not, etc., praise.
		Hypothetical Concessive	homu-bekara-zaru mo	even if [I, etc.] should, etc., not praise.
PROHIBITIVE FORMS.	*Indicative.*	Indefinite Form	homu-majiku	
		Present — Conclusive	homu-maji ...	Same renderings as for corresponding Potential Forms.
		Present — Attributive	homu-majiki..	
		Past ... Conclusive	homu-majika-riki.....	
		Past ... Attributive	homu-majika-rishi	
	Oblique.	Conditional	homu-majike-reba	
		Hypothetical	homu-majiku-(m)ba	
		Concessive	homu-majike-redomo	
ILLATIVE FORMS.	*Indicative.*	Past ... Conclusive	homezari-keri	[I, etc.] did not praise, have not praised, *or* had not praised.
		Past ... Attributive	homezari-keru	
	Oblique.	Conditional	homezari-kereba	as, since, *or* when, [I, etc.] did *not* praise, have not *or* had not praised.
		Concessive	homezari-keredomo	though [I, etc.] did not praise, have not *or* had not praised.

THIRD REGULAR

Suguru, "To pass."

Indefinite Form for all Tenses			sugi	
INDICATIVE MOOD. Present	Conclusive		sugu	[I, you, he, she, it, we, you, they] pass.
	Attributive		suguru	
First Past	Conclusive		sugiki	[I, etc.] passed, have *or* had passed.
	Attributive		sugishi	
Second Past	Conclusive		sugitari	[I, etc.] passed, have *or* had passed.
	Attributive		sugitaru	
Third Past	Conclusive		sugitariki	[I, etc.] passed, have *or* had passed.
	Attributive		sugitarishi	
Fourth Past	Conclusive		suginu	[I, etc.] passed, have *or* had passed away.
	Attributive		suginuru	
Future	Conclusive		sugin, sugi-nan, *or* sugu-ru naran	[I, etc.] shall probably pass.
	Attributive			
OBLIQUE MOODS. Present Conditional			sugureba	as since, *or* when [I, etc.] pass.
Past Conditional			sugishikaba, sugitareba	as, since, *or* when [I, etc.] pass, have *or* had passed.
Present Hypothetical			sugiba, suginaba, suguru naraba	if [I, etc.] pass.
Past Hypothetical			sugitaraba, sugishi naraba	if [I, etc.] had passed.
Optative			sugibaya	oh that I could pass!
Present Actual Concessive			suguredomo, sugu to iedomo	though [I, etc.] do actually pass.
Present Hypothetical Concessive			suguru mo, sugite mo	even if [I, etc.] pass.
Past Concessive			sugishikadomo, sugitaredomo, sugitari to iedomo, sugishi to iedomo, sugishi mo	though [I, etc.] passed, have *or* had passed.
Imperative			sugiyo	pass!
Gerund			sugite	[by] having passed, [by] passing.

CONJUGATION.

(Stem *Sug.*) Affirmative Voice.

POTENTIAL FORMS.

Indicative.

Indefinite Form.....		sugu-beku	[I, etc.] will, shall, would, should, may, might, can, could, must, *or* ought to pass.
Present	Conclusive	sugu-beshi ...	
	Attributive	sugu-beki ...	
Past ...	Conclusive	sugu-bekariki	[I, etc.] should, etc. have passed.
	Attributive	sugu-bekari-shi	

Oblique.

Conditional	sugu-bekere-ba	as, *or* since [I, etc.] should, etc., pass.
Hypothetical	sugu-beku-(m)ba	if [I, etc.] should, etc., pass.
Actual Concessive ...	sugu-bekere-domo ..... / sugu-beshi to iedomo	though [I, etc.] should, etc., pass.
Hypothetical Concessive	sugu-beku mo	even if [I, etc.] should, etc., pass.

DESIDERATIVE FORMS.

Indicative.

Indefinite Form.....		sugi-taku	[I, etc.] want to pass.
Present	Conclusive	sugi-tashi ...	
	Attributive	sugi-taki	
Past ...	Conclusive	sugi-tariki ...	[I, etc.] wanted to pass.
	Attributive	sugi-tarishi ...	

Oblique.

Conditional	sugi-tarikere-ba	as, since, *or* when [I, etc.] want to pass.
Hypothetical	sugi-taku(m)-ba	if [I, etc.] want to pass.
Concessive	sugi-takeredo-mo ..... / sugi-tashi to iedomo	though [I, etc.] want to pass.

ILLATIVE FORMS.

Oblique. Indicative.

Past ...	Conclusive	sugi-keri	[I, etc.] passed, have *or* had passed.
	Attributive	sugi-keru.....	
Conditional		sugi-kereba ..	as, since, *or* when [I, etc.] passed, have *or* had passed.
Concessive		sugi-keredo-mo	though [I, etc.] passed, have *or* had passed.

THIRD REGULAR

Suguru "To pass."

INDICATIVE MOOD.	Present	Conclusive	sugizu	[I, you, he, she, it, we, you, they] do not pass.
		Attributive	sugizaru ..... suginu	
	Past	Conclusive	sugizariki ...	[I, etc.] did not pass, have not *or* had not passed.
		Attributive	sugizarishi ...	
	Future	Conclusive	sugizaran *or* sugiji	[I, etc.] shall not pass.
		Attributive	sugizaran *or* sugiji.....	
OBLIQUE MOODS.	Present Conditional		sugizareba ... sugineba	as, since, *or* when [I, etc.] do not pass.
	Past Conditional		sugizarishikaba ..... sugizarishi ni yotte	as, since, *or* when [I, etc.] did not, have not, *or* had not passed.
	Present Hypothetical		sugizu(m)ba	if [I, etc.] do not pass.
	Past Hypothetical		sugizariseba sugizarishi naraba	if [I, etc.] had not passed.
	Present Actual Concessive		sugizaredomo suginedomo... sugizu to iedomo	though [I, etc.] do not pass.
	Present Hypothetical Concessive		sugizaru mo	even if [I, etc.] do not pass.
	Past Concessive		sugizarishikadomo ..... sugizarishi to iedomo ..... sugizarishi naredomo ..... sugizarishi mo	though [I, etc.] did not, have not, *or* had not passed.
	Imperative		sugizare ..... suguru nakare suguru-na ... suguru koto nakare	pass not, do not pass!
	Gerund		sugizu ..... sugizu ni..... sugizu shite... sugide	[by] not having passed, [by] not passing.

CONJUGATION.

(Stem *Sug*). Negative Voice.

POTENTIAL FORMS.	*Indicative.*	Indefinite Form.....		sugu-bekarazu		
		Present	Conclusive	sugu-bekarazu	[I, etc.] will, shall, would, should, may, might, can, could, must, *or* ought not to, pass.	
			Attributive	sugu-bekarazaru		
		Past ...	Conclusive	sugu-bekarazariki	[I, etc.] should not, etc., have passed.	
			Attributive	sugu-bekarazarishi		
	Oblique.	Conditional		sugu-bekarazareba	as, *or* since [I, etc.] should not, etc., pass.	
		Hypothetical		sugu-bekarazu(m)ba ...	if [I, etc.] should not, etc., pass.	
		Actual Concessive ...		sugu-bekarazaredomo	though [I, etc.] should not, etc., pass.	
				sugu-bekarazu to iedomo		
		Hypothetical Concessive		sugu-bekarazaru mo	even if [I, etc.] should, etc., not pass.	
PROHIBITIVE FORMS.	*Indicative.*	Indefinite Form.....		sugu-majiku..	Same renderings as for corresponding Potential Forms.	
		Present	Conclusive	sugu-maji		
			Attributive	sugu-majiki ..		
		Past ...	Conclusive	sugu-majikariki.....		
			Attributive	sugu-majikarishi		
	Oblique.	Conditional		sugu-majikereba		
		Hypothetical		sugu-majiku(m) ba		
		Concessive		sugu-majikeredomo		
ILLATIVE FORMS.	*Indicative.*	Past ...	Conclusive	sugizari-keri	[I, etc.] did not pass, have not *or* had not passed.	
			Attributive	sugizari-keru		
	Oblique.	Conditional		sugizari-kereba	as, since, *or* when [I, etc.] did not pass, have not *or* had not passed.	
		Concessive		sugizari-keredomo	though [I, etc.] did not pass, have not *or* had not passed.	

FOURTH REGULAR

Miru, "To see."

INDICATIVE MOOD.	Indefinite Form for all Tenses		mi	
	Present	Conclusive	miru	[I, you, he, she, it, you, they] see.
		Attributive	miru	
	First Past	Conclusive	miki	[I, etc.] saw, have seen, *or* had seen.
		Attributive	mishi	
	Second Past	Conclusive	mitari	[I, etc.] saw, have seen, *or* had seen.
		Attributive	mitaru	
	Third Past	Conclusive	mitariki	[I, etc.] saw, have seen, *or* had seen.
		Attributive	mitarishi	
	Fourth Past	Conclusive	mitsu	[I, etc.] saw, have seen, *or* had seen.
		Attributive	mitsuru	
	Future	Conclusive	min *or* miru	[I, etc.] shall probably see.
		Attributive	naran	
OBLIQUE MOODS.	Present Conditional		mireba	as, since, *or* when [I, etc.] see.
	Past Conditional		mishikaba	as, since, *or* when [I, etc.] saw, have seen *or* had seen.
			mitareba	
	Present Hypothetical		miba	if [I, etc.] see.
			minaba	
			miru naraba	
	Past Hypothetical		mitaraba	if [I, etc.] had seen.
			mishi naraba	
	Optative		mibaya	oh that I could see!
	Present Actual Concessive		miredomo	though [I, etc.] do actually see.
			miru to iedomo	
	Present Hypothetical Concessive		miru mo	even if [I, etc.] see.
			mite mo	
	Past Concessive		mishikadomo	though [I, etc.] saw, have seen, *or* had seen.
			mitaredomo	
			mitari to iedomo	
			mishi to iedomo	
			mishi mo	
	Imperative		miyo	see!
	Gerund		mite	[by] having seen. [by] seeing.

CONJUGATION.

(Stem *Mi.*) Affirmative Voice.

POTENTIAL FORMS.	*Indicative.*	Indefinite Form.....	mi(ru)-beku	
		Present — Conclusive	mi(ru)-beshi	[I, etc.] will, shall, would, should, may, might, can, could, must, *or* ought to, see.
		Present — Attributive	mi(ru)-beki...	
		Past ... Conclusive	mi(ru)-bekariki.....	[I, etc.] should, etc.; have seen.
		Past ... Attributive	mi(ru)-bekarishi	
	Oblique.	Conditional	mi(ru)-bekereba	as, *or* since [I, etc.] should, etc., see.
		Hypothetical	mi(ru)-beku(m)ba	if [I, etc.] should, etc., see.
		Actual Concessive ...	mi(ru)-bekeredomo *or* mi(ru)-beshi to iedomo ...	though [I, etc.] should, etc., see.
		Hypothetical Concessive	mi(ru)-beku mo	even if [I, etc.] should, etc., see.
DESIDERATIVE FORMS.	*Indicative.*	Indefinite Form	mi-taku	
		Present — Conclusive	mi-tashi	[I, etc.] want to see.
		Present — Attributive	mi-taki	
		Past ... Conclusive	mi-tariki	[I, etc.] wanted to see.
		Past ... Attributive	mi-tarishi ...	
	Oblique.	Conditional	mi-takereba...	as, since, *or* when [I, etc.] want to see.
		Hypothetical	mi-taku(m)ba	if [I, etc.] want to see.
		Concessive	mi-takeredo-mo ..... mi-tashi to iedomo	though [I, etc.] want to see.
ILLATIVE FORMS.	*Indicative.*	Past ... Conclusive	mi-keri	[I, etc.] saw, have seen, *or* had seen.
		Past ... Attributive	mi-keru	
	Oblique.	Conditional	mi-kereba ...	as, since, *or* when [I, etc.] saw, have seen, *or* had seen.
		Concessive	mi-keredomo	though [I, etc.] saw, have seen, *or* had seen.

FOURTH REGULAR

Miru, "To see."

INDICATIVE MOOD.	Present	Conclusive	mizu	[I, you, he, she, it, we, you, they] do not see.
		Attributive	mizaru	
			minu	
	Past	Conclusive	mizariki	[I, etc.] did not see, have not seen, *or* had not seen.
		Attributive	mizarishi ...	
	Future	Conclusive	mizaran *or* miji	[I, etc.] shall not see.
		Attributive	mizaran *or* miji	
OBLIQUE MOODS.	Present Conditional		mizareba	as, since, *or* when [I, etc.] do not see.
			mineba	
	Past Conditional		mizarishikaba	as, since *or* when [I, etc.] did not see, have not seen, *or* had not seen.
			mizarishi ni yotte	
	Present Hypothetical.....		mizu(m)ba ...	if [I, etc.] do not see.
	Past Hypothetical		mizariseba ...	if [I, etc.] had not seen.
			mizarishi naraba	
	Present Actual Concessive		mizaredomo ..	though [I, etc.] do not see.
			minedomo ...	
			mizu to iedomo	
	Present Hypothetical Concessive.....		mizaru mo ...	even if [I, etc.] do not see.
	Past Concessive		mizarishikadomo	though [I, etc.] did not see, have not seen, *or* had not seen.
			mizarishi to iedomo	
			mizarishi naredomo	
			mizarishi mo	
	Imperative		mizare	see not, do not see !
			miru nakare ..	
			miru-na	
			miru koto nakare	
	Gerund		mizu	[by] not having seen, [by] not seeing.
			mizu ni	
			mizu shite ...	
			mide	

CONJUGATION.

(Stem *Mi.*) Negative Voice.

POTENTIAL FORMS.	*Indicative.*	Indefinite Form.....		mi(ru)-bekarazu	
		Present	Conclusive	mi(ru)-beka-razu	[I, etc.] will, shall, would, should, may, might, can, could, must, *or* ought not to, see.
			Attributive	mi(ru)-beka-razaru	
		Past ...	Conclusive	mi(ru)-beka-razariki	[I, etc.] should not, etc., have seen.
			Attributive	mi(ru)-beka-razarishi ...	
	Oblique.	Conditional		mi(ru)-beka-razareba.....	as, *or* since, [I, etc.] should not, etc., see.
		Hypothetical		mi(ru)-beka-razu(m)ba...	if [I, etc.] should not etc., see.
		Actual Concessive ...		mi(ru)-beka-razaredomo . mi(ru)-beka-razu to iedo mo	though [I, etc.] should not, etc., see.
		Hypothetical Concessive		mi(ru)-beka-razaru mo ...	even if [I, etc.] should, etc., not see.
PROHIBITIVE FORMS.	*Indicative.*	Indefinite Form.....		mi(ru)-majiku	Same renderings as for corresponding Potential Forms.
		Present	Conclusive	mi(ru)-maji ..	
			Attributive	mi(ru)-majiki	
		Past ...	Conclusive	mi(ru)-maji-kariki.....	
			Attributive	mi(ru)-maji-karishi	
	Oblique.	Conditional		mi(ru)-maji-kereba	
		Hypothetical		mi(ru)-maji-ku(m)ba ...	
		Concessive		mi(ru)-maji-keredomo ...	
ILLATIVE FORMS.	*Indicative.*	Past ...	Conclusive	mizari-keri ...	[I, etc.] did not see, have not seen, *or* had not seen.
			Attributive	mizari-keru...	
	Oblique.	Conditional.....		mizari-kereba	as, since, *or* when [I, etc.] did not see, have not seen, *or* had not seen.
		Concessive		mizari-keredomo	though [I, etc.] did not see, have not *or* had not seen.

SEC. 3. REMARKS ON THE PARADIGMS.

I. The 1st, 2nd, and 3rd, conjugations include verbs of any number of syllables, as *korosu*, "to kill," 1st conjugation; *aratamuru*, "to rectify," 2nd conjugation; *horoburu*, "to perish," 3rd conjugation. The 4th conjugation consists of the following ten dissyllabic verbs only:—

hiru, "to dry in the sun."
hiru, "to winnow."
hiru, "to sneeze."
iru, "to shoot with a bow and arrow."
iru, "to fuse *or* cast metal."
iru, "to dwell."
kiru, "to wear," "to put on," "to have on."
miru, "to look," "to see."
niru, "to resemble."
niru, "to boil."

N.B.—*Kaerimiru*, "to look back," "to consider," follows *miru* from which it is compounded. *Kokoromuru* (colloquial *kokoromiru*), "to test," though also derived from *miru*, follows the 3rd conjugation.

II. Japanese verbs have no infinitive properly so-called. The present tense and such expressions as *yuku koto*, "the act of going"; *yukishi koto*, "the act of having gone," supply its absence.

III. The use of the indefinite forms is explained on page 47. In the negative voice the gerund supplies the absence of an indefinite form.

IV. The fundamental distinction between the indicative and the oblique moods is that each tense of the indicative contains a conclusive form which is used to terminate sentences, and an attributive form which is used like an

adjective prefixed to nouns (see page 48), whereas no oblique mood can end a sentence, or be prefixed to a noun. In fact the oblique moods are verbs pure and simple, whereas the tenses of the indicative mood are of the nature of participles. The gerund, like the oblique moods, is verbal only; and the name of past participle applied to it by some grammarians is a misnomer.

V. The Japanese use the present tense more commonly than we do. Not only do they employ it for general assertions, but they frequently denote by it past events, unless the fact of such events being past is the most noteworthy thing about them. Future events are also sometimes indicated by the present tense, if there is no doubt as to the certainty of their occurrence.

VI. The first past is the original and true past tense,* expressing, as it does, past time and nothing more. The other pasts, when analysed, are found to be compounds formed by means of auxiliary verbs, a trace of whose proper signification still survives. Thus *yukitari* is for *yukite ari*, lit. "is having gone."† *Yukitariki* is the same as *yukitari*, with the sign of the first past tense added. Both these are generally best rendered by the English perfect, but sometimes by the present, thus: *Chichi ni nitari*, "He is like his father."—

* Ignorant writers are apt to use the attributive for the conclusive form of this tense, e.g. *yukishi* at the end of a sentence, where correct grammar requires *yukiki*.

† Do not confound it with the colloquial frequentative forms in *tari*, such as *ittari kitari*; or with *tari*, *turu*, *tareba*, etc., contractions of *to ari*, *to aru*, *to areba*, etc., suffixed to nouns. The most literal rendering of these latter forms is the verb "to be"; but they are often best omitted from an English translation. Thus: *Gikai taran mono*, "Those who may constitute (*lit.* be) the assembly," i.e. "The members in the future." *Chichi chichi tarazu to iu to mo, ko motte ko tarazumba aru-bekarazu*, "Even if a father does not act in a fatherly manner, his child must not fail to act in a filial manner."

Inu and *inuru*, the terminations of the fourth past, are themselves the present of an old verb signifying "to go away." The use of the fourth past therefore indicates that the action of the verb is completely finished and done with. Thus *sugi-nuru* means "it has passed *away*." The only verbs of the fourth conjugation which possess the fourth past are *kiru*, "to wear"; *niru*, "to boil"; and *niru*, "to resemble." Some verbs form the fourth past by means of the terminations *nu*, *nuru*; others by means of *tsu*, *tsuru*, as will be seen by reference to the paradigms. A few verbs take either set of terminations indifferently, thus: *homenuru* or *hometsuru*, "[I] have praised.—Do not confound *nu*, the conclusive termination of the fourth past, with *nu* the attributive termination of the negative present. The one being conclusive and the other attributive, they can never occupy the same place in the sentence. In the first conjugation the two are further distinguished by the preceding vowel, which is *i* in the fourth past and *a* in the negative, thus: *yukinu*, "went away"; *yukanu*, "do not go." The perfect, which exists only in verbs of the first conjugation and in the irregular verb *suru*, "to do," replaces the past, and sometimes the present, when the action mentioned is a specific one.

VII. The so-called future indicates, not so much futurity, as uncertainty, and may therefore be used in speaking even of present or past events if they are doubtful, thus: *Jū-hakku-nen mae no koto naran*, "It must have been some eighteen or nineteen years ago.

VIII. The conditional and hypothetical, which are confounded together in the modern colloquial dialect of Tōkyō, are sharply distinguished in the written language. Thus the conditional phrase *Karada sukoyaka nareba*, *yō ni teki su-beshi* means "*As* he is robust, he will do for the work"; whereas

the hypothetical *Karada sukoyaka naraba, yō ni teki su-beshi* means "*If* he is robust, he will do for the work." The hypothetical mood is sometimes emphasized by the use of the word *moshi*, "if perchance," placed at the beginning of the clause. The conditional followed by *nari* means "it is because." Thus: *Awaremi aru mono wa saiwai nari: sono hito wa awaremi wo u-bekereba nari*, "Blessed are the merciful; for (*lit.* it is because) they shall obtain mercy."

IX. The concessive mood is sometimes emphasized by the use of the word *tatoi*, "even though," at the beginning of the clause. Occasionally the concessive words *to iedomo* are used in the sense of "even if," "even in," thus: *Bummeikoku to iedomo, imada sono gai wo manukaruru atawazu*, "Even in civilized countries, [people] cannot escape its ravages."

X. The potential and prohibitive forms commonly replace the future and the imperative. Thus: *yuku-beshi*, "I will go," rather than *yukan; yuku-bekarazu*, or *yuku-maji*, "you must not go," rather than *yukazare*, "go not."

XI. The desiderative forms are used in two slightly different ways. Thus, while *yuki-taku* means "I want to go," *on ide nasaretaku* means "I want *you* to go." When suffixed to an honorific verb, the termination *taku* always refers to the writer, while the verb itself refers to the person addressed. When suffixed to a humble verb, the entire compound refers to the writer. In other cases a glance at the context generally shows whether *taku* should be referred to the subject or to the object. Thus: *Go rairin kore *dritaku machi-tatematsuri-sōrō*, "I am waiting respectfully, wishing for your august approach," i.e. "I hope you will come." See also Chapter IX, Section 6.

XII. The illative tenses have been so designated because their distinctive termination *keri* was originally the perfect of

the irregular verb *kuru*, "to come." Such a word as *mi-keri* therefore literally signifies "I have come having seen" (*je viens de voir*), and corresponds exactly to the colloquial *mite kimashita*. The forms in *keri* may practically be considered to be equivalents of the first past, past conditional, and past concessive respectively.

XIII. Besides the more usual verbal forms given in the paradigms, there may sometimes be met with:

Archaic verbal forms in *aku*, which are used to introduce quotations. Thus: *iwaku* "[he] says" (sometimes better rendered by "namely"); *ieraku*, "[he] said," both from *iu*, "to say"; *omoeraku*, "[I] thought," from *omou*, "to think." *Aku* indicates the present, *eraku* the past.

Potential forms such as *arinu-beshi*, *ōkarinu-beshi* derived from a fourth past, which is not itself in use. They do not differ in meaning from the ordinary potentials *aru-beshi*, "must be"; *ōkaru-beshi*, "must be numerous," etc.

Futures formed by adding *ran* to the attributive present, as *aruran*, "shall be"; *miruran* "shall see."

A sort of periphrastic future denoting intention or being on the point of performing an action, formed by suffixing the words *to suru*, to the future proper. Thus: *yukan to suru*, "to make to go," "to be on the point of going," "to be about to go"; *sen to suru*, "to be about to do." *Suru*, thus used, may be inflected through most of its tenses, as *yukan to seshi*, "was about to do," *yukan to shite*, "being about to do," etc. Occasionally this periphrastic future is corrupted into one word, and is then easily mistaken for a negative, thus: *yukanzu* or *yukazu* (for *yukan to suru*). Still more corrupt forms of the same are *yukōzu* and *yukōzuru*. They occur only in the semi-colloquial style.

Forms indicating simultaneity, by means of *tsutsu* suffixed

to the indefinite form, as *yukitsutsu*, "while going"; *mitsutsu*, "while looking."

Frequentatives in *mi*, thus: *nakimi waraimi*, "Now crying, now laughing."

Forms in *taran* derived from the second past, and nearly corresponding to the English future past, thus: *yukitaran*, "will probably have gone."

Such compound expressions as *yukan naredomo*, for *yuku mo*, the hypothetical concessive.

Such negative potential expressions as *yukazaru-beshi*, for *yuku-bekarazu*. *Yukazaru-beshi* leans more to the sense of "may not go" than to the other senses of the potential.

Such expressions as *yukazumba aru-bekarazu*, "cannot but go," "must go," used to convey the sense of necessity.

SEC. 4. IRREGULAR VERBS.

I. Apparent irregularities are caused in large numbers of verbs by the inability of the Japanese to pronounce certain consonants before certain vowels, and by the euphonic changes resulting from this inability. Thus from the stem *tat*, "to stand," we have *tatsu*, *tachi*, instead of *tatu*, *tati*. For a list of these important euphonic changes, see page 6.

II. Such verbs of the 2nd conjugation as *kotayuru*, "to answer"; *otoroyuru*, "to decay," mostly contract this attributive present into *kotōru*, *otorōru*, and the conclusive present into *kotō*, *otorō*.

III. Verbs of the 1st conjugation whose stem ends in *s*, such as *nokosu*, "to leave"; *tsukawasu*, "to send," are sometimes conjugated in certain tenses as if they were compounds of the irregular verb *suru*, "to do." Thus we come across such forms as *nokoseshi* for *nokoshishi*.

IV. Colloquial contractions, such as *atte* for *arite*, "being";

kaute or *kōte*, the Kyōtō colloquial corruption of *kaite*, "buying," etc., are sometimes met with.

V. The verbs *aku*, "to be satiated"; *karu*, "to borrow"; *shimu*, "to penetrate"; and *taru*, "to suffice," belong in the written language to the 1st conjugation,—not, as in the Tōkyō colloquial, to the 3rd, (*akiru*, *kariru*, *shimiru*, and *tariru*). Thus: *Shinzuru ni tarazu*, (not *tarizu*), "It is not worthy of credence."

VI. The only genuinely irregular verbs in modern written use are the following:

Aru, "to be," conclusive present *ari* (identical with the indefinite form), instead of *aru*. No perfect tense. Otherwise conjugated regularly according to 1st conjugation from stem *ar*.

Keru, to kick, conclusive and attributive present both *keru* (instead of *ku* and *kuru* respectively). Inflections in *u* replaced by inflections in *e*, thus: conditional *kereba*, concessive *keredomo*, potential *ke-beku*, negative imperative *keru nakare*. Otherwise conjugated regularly according to 2nd conjugation with the single letter *k* as its stem.

Kuru, "to come," conjugated according to 3rd conjugation from stem *k*, except in the following tenses. Affirmative voice: attributive form of first past *kishi* or *koshi*; conclusive forms of first and second past not in use; future *kon*; past conditional *kishikaba* or *koshikaba*; present hypothetical *koba*; optative *kobaya*; past concessive *kishikadomo* or *kishikadomo*; imperative *koyo*. Irregularities of negative voice: all the tenses down to first form of imperative have *o* instead of *i*, thus *kozu*, *kozaru*, *konu*, etc.; fourth imperative form *ku-na*; illative forms also have *o* for *i*, as *kozari-keri*, etc. *Kuru* is frequently supplanted by *kitaru*, properly the second past of *kuru*, but used as an independent verb of the 1st conjugation,

and inflected regularly through all the moods and tenses, thus: *kitareri, kitariki, kitaritari*, etc., etc.

Naru, "to be," indefinite form and gerund *nite;* present conclusive *nari* (instead of *naru*). No perfect tense. Otherwise conjugated regularly according to 1st conjugation from stem *nar*. Do not confound the irregular verb *naru*, "to be," with *naru*, "to become," which latter is a regular verb of the 1st conjugation. They are easily distinguished, as *naru* "to be" is never preceded by one or other of the postpositions *ni* and *to*, whereas *naru*, "to become," is always so preceded, thus:

Hanjō naru tofu, "a prosperous town"; more lit. "a prospers town," i.e. "a town which prospers." (This is the attributive form of *naru*, "to be.")

Hanjō ni naru tofu, "a town which is becoming prosperous." (Attributive form of *naru*, "to become.")

Tofu hanjō nari, "the town is prosperous." (Conclusive form of *naru*, "to be.")

Tofu hanjō ni naru, "the town is becoming prosperous." (Conclusive form of *naru*, "to become.")

Shikaru, "to be thus." Being a contraction of *shika aru*, it is conjugated like *aru*. The like-sounding *shikaru*, "to scold," is a regular verb of the 1st conjugation.

Shinuru, "to die," present attributive *shinuru* (for *shinu*). Otherwise conjugated regularly according to 1st conjugation from stem *shin*. It is not much used, the Chinese equivalent *shi suru* being preferred.

Sōrō, see Chapter X.

Suru, "to do," conjugated according to the 3rd conjugation, except in the following tenses: Affirmative: conclusive perfect *seri;* attributive perfect *seru;* conclusive first past *seshi;* future *sen;* past conditional *seshikaba* or *shitareba;* present

hypothetical *seba* or *senaba;* optative *sebaya;* past concessive *seshikadomo, seshi to iedomo,* etc.; imperative *seyo.* Negative: all the tenses down to first form of imperative have *e* instead of *i,* thus *sezu, sezaru, senu,* etc.; fourth imperative *su-na;* illative forms also have *e* for *i,* as *sezari-keri,* etc.—In many compounds *suru* is *nigori*'ed (see page 3), that is to say that *s* is changed into *z,* and *sh* into *j* throughout the whole conjugation, thus: *ronzuru,* "to discuss"; indefinite *ronji;* conclusive present *ronzu;* perfect *ronzeri* and *ronzeru,* etc.—Do not confound the irregular verb *suru,* "to do," with *suru,* "to rub," which is a regular verb of the 1st conjugation.

Uru, "to get" (colloquial *eru*). Its sole irregularity is that it has (in appearance at least) no stem, the real stem being the single letter *y,* which has vanished. It consists of the mere terminations of the paradigm of the 2nd conjugation given on pages 54 to 57, thus: indefinite form *e;* present tense *u* and *uru,* etc. It must not be confounded with *uru,* "to sell," which is a regular verb of the first conjugation.

Uryōru, "to grieve," indefinite form *uree* or *urei;* attributive present *uryōru;* conclusive present *uryō;* potential tenses *uryō-beku,* etc. Otherwise it is conjugated regularly as a verb of the 2nd conjugation from the stem *ure.*

SEC. 5. PASSIVE AND POTENTIAL VERBS.

The Japanese language has no special conjugation for the passive voice. All so-called passive verbs belong to the second active conjugation, and are inflected according to the paradigm given on pages 54 to 57. They are derived from the corresponding active verbs according to the following rule:—

In verbs of the 1st conjugation add *aruru,* in the 2nd conjugation *eraruru,* in the 3rd *iraruru,* and in the 4th *raruru* to the stem. Thus in the 1st conjugation;

Active.		Passive.	
kiru,	"to cut";	*kiraruru,*	"to be (*more lit.*, to get) cut."
matsu,	"to wait";	*mataruru,**	"to get waited for."
warau,	"to laugh";	*warawaruru,*	"to get laughed at."

In the 2nd, 3rd, and 4th conjugations:

homuru,	"to praise";	*homeraruru,*	"to get praised."
urâmuru,	"to hate";	*uramiraruru,*	"to get hated."
miru,	"to see";	*miraruru,*	"to get seen."

(The corresponding colloquial forms are *kirareru, matareru, warawareru,* etc.).

The following passives (or potentials) in common use are formed irregularly:

kораruru,	from	*kuru,*	"to come."
seraruru, (or *saruru*)	,,	*suru,*	"to do."
shinaruru,	,,	*shinuru,*	"to die."

Though *formed* irregularly from their stems, they are *conjugated* regularly, like all other passives and potentials, as verbs of the 2nd conjugation.

A glance at the origin of the Japanese passive will furnish the student with a key to all the difficulties connected with it. Properly speaking, the so-called passive is not a passive at all, but simply an active in disguise. Such a form as *utaruru,* for instance, was originally *uchi ari uru,* as literally as possible "to get being beating," i. e. "to get a beating," or "to get beaten." Hence its place in the 2nd active conjugation along with the verb *uru,* "to get"; and hence the fact that intransitive verbs can have passive forms, as: *Oite ko ni shinaruru yori kanashiki wa nashi,* "There is nothing sadder than to have one's child die when one is old." (The Japanese idiom

* For such euphonic changes as the omission of the *s* in *mataruru* and the insertion of the *w* in *warawaruru*, see page 7.

seems at first sight to be "to be *died* by one's child.") Hence too the frequent use of the postposition *wo* with these so-called passive verbs. Thus: *Shin-Futsu jiken ni tamashii wo ubawarete*, "Their whole attention being absorbed by the Franco-Chinese complication," more literally "Having got their whole spirit absorbed, etc." In this and all similar contexts where passive verbs are used, what is the subject of the true English passive is the object of the Japanese quasi-passive. The sentence may, or may not, have another subject expressed. Generally, as here, it has not, few Japanese sentences of any sort having subjects properly so-called. (See Syntax. sect. 6 and also page 31).

The word "by" in English passive phrases is expressed in Japanese by *ni*, thus: *Inu ni ashi wo kui-tsukaruru*, "To be bitten in the leg by a dog," more literally, "To get one's leg bitten by a dog."

To the origin of the passive verb in an active form can likewise be traced the alternative use of the passive as a potential. Take for instance *mirarurn*, lit. "to get a seeing." This form is naturally susceptible of two shades of meaning, which are: either I "to get a seeing from someone else," i.e. "to get seen"; or II "to get a seeing oneself," i.e. "to be able to see." Similarly with *serarurn*, the passive of the irregular verb *suru*, "to do." Signifying originally "to get a doing," it may mean either "to have something done to one," or "to be able to do."

From its use as a potential the use of the passive as an honorific is but a step, it being naturally considered more polite to intimate that an exalted personage *is able* to perform a certain action, than bluntly to assert that he *does* it himself. This honorific use is the commonest use of the forms under consideration. Thus: *Waga seifu wa kanarazu Shina seifu ni*

tsuite kore wo yokyū seraruru (for *suru*) *ni sōi nashi*, "There is not the slightest doubt but that our government will demand this of the Chinese government."

Alternative methods of expressing potentiality are by prefixing the indefinite form, or suffixing the various inflected forms of *uru*, "to get," used in the sense of "to be able." Thus: *e iwazu*, or *ii-ezu*, "I cannot say." Sometimes *uru* is used quite independently, as: *Kanzezaru wo ezu*, "We cannot but feel astonished" (lit. "We do not get not wondering"); *...yamu koto wo en ya*, "Can one help...?" The Verb *atau*, "to be able," is suffixed to the attributive present of other verbs to express potentiality, (or, in its negative voice, impossibility) as *yuku atawazu*, "cannot go." The verb *kanuru*, "to be unable," is suffixed to the indefinite form to express impossibility, as: *yuki-kanuru*, "cannot go."

SEC. 6. ON CERTAIN INTRANSITIVE VERBS.

There is a large class of verbs which it is generally convenient to translate by English passive or potential idioms, but which are properly intransitive in Japanese, and must be carefully distinguished from passives or potentials. Even in English, we feel a difference between two such assertions as "The gold is melting in the furnace," and "The gold is being melted in the furnace." In the first case, the action is represented as a spontaneous one; in the second case, it is explicitly the work of some outer agent. The verb of the former corresponds to the Japanese *tokuru*, to melt, (intransitive); that of the latter to *tokaruru* (passive "to get melted," derived from the transitive *toku*, "to melt.") Similarly the intransitives *miyuru*, "to be visible," and *obiyuru*," "to start with fright," correspond very nearly, but not quite, to the passive-potentials *miraruru*, "to get seen"

or "to be able to see," and *obiyakasaruru*, "to get frightened (by some one.") Such intransitives are never used honorifically.

SEC. 7. ON TRANSITIVE AND INTRANSITIVE PAIRS OF VERBS.

In English the same word commonly does duty both as a transitive and as an intransitive verb. Thus "to melt," "to burn," "to stand," may be either transitive or intransitive according to the context. In Japanese the two meanings are expressed by different verbs derived from the same root, thus:

Intransitive.

hiru	(4th conj.), ...	"to dry" (intrans.).
narabu	(1st conj.), ...	"to be in a row."
obiyuru	(2nd conj.), ...	"to be frightened."
oruru	(3rd conj.), ...	"to descend."
sadamaru	(1st conj.), ...	"to be fixed."
sazukaru	(1st conj.), ...	"to receive."
tatsu	(1st conj.), ...	"to stand" (intrans.).
ugoku	(1st conj.), ...	"to move" (intrans.).
yakuru	(2nd conj,), ...	"to burn" (intrans.).

Transitive.

hosu	(1st conj.), ...	"to dry" (trans.).
naraburu	(2nd conj.), ...	"to put in a row."
obiyakasu	(1st conj.), ...	"to frighten."
orosu	(1st conj.), ...	"to lower."
sadamuru	(2nd conj.), ...	"to fix."
sazukuru	(2nd conj.), ...	"to give."
tatsuru	(2nd conj.), ...	"to set up."
ugokasu	(1st conj.), ...	"to move" (trans.).
yaku	(1st conj.), ...	"to burn" (trans.).

The derivation of these pairs of verbs from the same root follows no fixed rule; but the stem of the transitive frequently ends in *s*. Many Japanese intransitive verbs must be translated by English reflective verbs, as *asobu*, "to amuse oneself"; *jisatsu suru*, "to kill oneself"; *manzoku suru*, "to content oneself." The Japanese language has no reflective verbs.

SEC. 8. CAUSATIVE VERBS.

Causative verbs are derived from transitive or intransitive verbs according to the following rule:—

In verbs of the 1st conj. add *ashimuru*, in the 2nd conj. *eshimuru*, in the 3rd *ishimuru*, and in the 4th *seshimuru* to the stem, thus:

tsukurashimuru, ..	"to cause to make,"	from *tsukuru*, ...	"to make."
motomeshimuru, ..	"to cause to seek,"	,, *motomuru*,	(colloq. *motomeru*,) "to seek."
tsukishimuru, ...	"to cause to come to an end,"	,, *tsukuru*, ..	(colloq. *tsukiru*) "to come to an end."
kiseshimuru, ...	"to cause to wear,"	,, *kiru*, ...	"to wear."

All causatives are conjugated according to the paradigm of the 2nd conjugation, and are, like other verbs, susceptible of the passive inflections, as *motomeshimerarumu*, "to be caused to seek."

There is an alternative way of forming the causative, of which the following are examples: *tsukurasuru*, *motomesasuru*, *tsukisasuru*, *kisasuru*. These alternative forms are chiefly used in the passive, not as causatives proper, but as honorific substitutes for the simple intransitive or transitive verbs from which they are derived, e.g. *araserarumu* for *aru*, "to be"; *tazunesaserarumu* for *tazunuru*, "to enquire," etc.

The causatives of *kuru*, *shinuru*, and *suru* are *kosashimuru* (or *kosasuru*), *shinashimuru* (or *shinasuru*), and *seshimuru* (or *sasuru*) respectively.

Causative verbs are formed from adjectives by adding *arashimuru* to the stem, as *hayakarashimuru*, "to cause to be early," from *hayaki*, "early."

Causatives are formed from negative verbs and adjectives

by adding *arashimuru* to the letter *z* in the termination of the present tense, as *motomezarashimuru*, "to cause not to seek," from *motomezu*, "[I] seek not"; *hayakarazarashimuru*, "to cause not to be early," from *hayakarazu*, "not early." Such forms obtained from negatives as *motomezarashimuru*, "to cause not to seek," must be distinguished from the negative of the causative, as *motomeshimezu*, "not to cause to seek."

In causative constructions the name of the person who is made to perform the action is marked by the postposition *wo shite* (very rarely *ni shite* or *wo*); and the name of the person or thing the action is performed upon is marked by *wo*. Thus: *Hei wo shite kyōheki wo kizukashimu*, "He made the soldiers build a parapet." The passive converse of this would be: *Kyōheki wa hei no tame ni kizukashimeraru*. But such passive-causative constructions are scarcely ever used.

In general the Japanese are less scrupulous than we are in distinguishing the causative from the ordinary active idiom. Even in English, however, we often say that, for instance, we are building a house, when what we really mean is that we are having one built.

Notice too that the causative verbs include many shades of meaning. Thus *tsukurashimuru* must be rendered sometimes by "to cause to make," sometimes by "to allow to make," or "to let make." The fundamental idea of the causative is that, while the action is actually performed by one person, the question as to whether it shall be performed at all is in some way or other decided by another person. Sometimes the causation is merely hypothetical, not real, thus: *Himitsu-jōyaku no koto hatashite shin narashimeba*, lit. "If finally we cause to be true the existence of a secret treaty," i.e. "If we decide to believe in the existence of a secret treaty."

Ima yori san-jū nen zen ni arashimureba, lit. "If one caused it to be thirty years before now," i.e. "Supposing it had happened thirty years ago."

Such transitive verbs as *obiyakasu*, "to frighten"; *tatsuru*, "to set up," etc., mentioned in Sec. 7, must not be confounded with the corresponding and almost synonymous causatives *obieshimuru*, "to cause to take fright"; *tatashimuru*, "to cause to stand up," etc. The transitives do not take the postposition *wo shite*, and are never used honorifically.

SEC. 9. COMPOUND VERBS.

Many complex assertions are made by means of compound verbs, which correspond either to the prepositional verbs of European languages, or to whole phrases, thus:

mi-tōsu, ...	"to look through,"...	*more lit.*	"to put through (by) seeing."
tsuki-tōsu,...	"to thrust through,"	„ „	"to put through (by) thrusting."
tsuki-korosu,	"to thrust to death,"	„ „	"to kill (by) thrusting."
tobi-saru, ...	"to fly away,"	„ „	"to depart (by) flying."

As seen by these examples, the first verb is put in the indefinite form, and generally stands in an adverbial relation to the second, which alone is inflected. Very rarely the two are otherwise related, as *kai-modosu*, "to buy and give back," i.e. "to return (a thing) after buying it"; *yuki-kaeru*, "to go and come back."

Some compound verbs consist of more than two members, as *tobi-agari-saru*, "to fly away in an upward direction"; *mōshi-age-tatematsuri-sōrō*, "I have the honour to state."

SEC. 10. ORNAMENTAL VERBS.

Many verbs are used ornamentally, that is to say without

regard to their proper signification, and as mere embellishments of style. Thus *uchi-emu*, *ai-sumu*, and *makari-yuku* mean no more than the simple verbs *emu*, "to smile"; *sumu*, "to come to a conclusion"; and *yuku*, "to go," the prefixes being meaningless in modern usage. Similarly when an ornamental verb is suffixed, as in *itashi-oru*, or *itashi-sōrō*, for *itasu*, "to do"; *mōshi-age-mairase-sōrō*, for *mōsu*, ["I have the honour] to say"; *shirase-mōsu*, for *shirasuru*, "to inform."

The verb *tamau*, properly "to give to an inferior," imparts an honorific tinge to the preceding verb, thus: *mesaserare-tamau*, for *mesu*, "to summon," used when speaking of the Mikado. (*Mesaserare* is the indefinite form of the potential of the causative of *mesu*, used honorifically.) The verb *tatematsuru*, properly "to give to a superior," is used as a respectful suffix, especially in letters, thus: *gashi-tatematsuri-sōrō*, "I beg to offer my humble congratulations."

Nari (the conclusive present of *naru*, "to be") is the most usual ornamental verb, it being considered elegant to substitute for the conclusive forms of verbs and adjectives a periphrasis consisting of the corresponding attributive forms followed by *nari*, e. g.:

aru nari,	for	*ari*.
bekarazaru nari,	,,	*bekarazu*.
mishi nari,	,,	*miki*.
naru nari,	,,	*naru*.
sōrō nari,	,,	*sōrō*.
suru nari,	,,	*su*.
tatsu nari,	,,	*tatsu* (1st conj.).
tatsuru nari,	,,	*tatsu* (2nd conj.).
yoki nari,	,,	*yoshi*.

Thus: *Bansei chūshin no kagami to iu-beki nari*, "They may be termed a mirror of loyalty for all ages." (*Beki nari* is much more elegant than the plain conclusive *beshi* would be.)

SEC. 11. THE VARIOUS SUBSTANTIVE VERBS.

The following is a list of the Japanese verbs in modern written use corresponding to the English "to be":—

Aru signifies "to be" when it forms part of an adjective, as *mezurashikariki*, "was strange"; *mezurashikeredomo*, "though it is strange." The adjective proper and the verb *aru* are occasionally written separately, thus: *mezurashiku ariki*, *mezurashiku aredomo*. In almost all other cases *aru* corresponds to "there is," "there are," "there were," etc., thus: *Ni-shu ari*, "There are two kinds";—an assertion to be scrupulously distinguished from *Ni-shu nari*, "They are two (i.e. different) kinds." Similarly *arazu* (generally, however, replaced by the negative adjective *nashi*) signifies "there is not," while *narazu* signifies "(it) is not."

Araseraruru, the potential-causative form of *aru*, is used honorifically both for *aru*, and for *yuku*, "to go," when the actions of exalted personages are mentioned.

Goza sōrō, the same as *sōrō*, but more honorific.

Iru, "to dwell," "to live," "to be" (in the sense of living); hence only used when speaking of living creatures, especially human beings. It may often be omitted when translating. Thus: *Yokohama ni iru gaikoku-jin*, "the foreigners [dwelling] in Yokohama."

Naru is the usual equivalent of the copula. "to be," thus: *Jaku no niku wa kyō no shoku nari*, "The flesh of the weak is food for the strong." It is used to turn nouns into adjectives (p. 12), and also very frequently as an "ornamental verb" (p. 82). Occasionally the circumlocution *ni aru* or *nite aru* is used instead of *naru*. Thus: *Toki imada ōgon no toki ni arazu* (for *narazu*), "It is not yet the golden age." In such cases *ni* is not properly the postposition *ni*, but an old indefinite form of *naru*, "to be," now almost disused. *Nite* is the

gerund of *naru*, "to be." In some cases *naru* stands for *ni* (the postposition "in") and *aru*, and must then be rendered by "in" or "at." Thus: *Ōsaka naru* (for *ni aru*) *Dai Jū-shichi Kokuritsu Ginkō*, "the Seventeenth National Bank [which is] at Ōsaka."

Naku, *nashi*, *naki* (sometimes called the "negative adjective") "there is not," "there was not," etc., thus: *Sōi nashi*, "there is no doubt."

Oru, same as *iru*.

Sōrō (see Chapter X), when used alone, is equivalent to both *aru* and *naru*. More frequently it is an ornamental suffix to other verbs and to adjectives.

Suru, properly "to do," sometimes means "to be," as in *Oto suru*, "There is a noise." *Iu-beku shite, okonau-bekarazu*, lit. "Being that one may talk, and that one may not do," i.e. "It may be talked of, but it cannot be done." *Yukazu shite*, for *yukazu*, "[being] not going." Often, as in the last of these instances, it is most convenient to look on it as on expletive. *Nihonjin ni shite*, "Being a Japanese." Most frequently *suru* simply serves to verbalize nouns, as

ai suru, ... "to love";..... from *ai*, ... "love."
shi suru,... "to die"; ..... ,, *shi*,... "death."
kaika suru, "to be civilized"; ,, *kaika*, "civilization."

The resulting verb, as seen by these instances, is sometimes active, sometimes neuter, sometimes passive, usage alone deciding in each case which it shall be. To obtain an equivalent for the active verb "to civilize," we must use the causative form *kaika seshimuru*.—*Suru* sometimes means "to be about to," as: *Sen to suru*, "I am about to do." Sometimes it means "to consider," as: *Kin-yō nari to suru*, "To consider important."

SEC. 12. VERBS USED AS OTHER PARTS OF SPEECH.

Some few verbs (mostly in the gerundial form) are used as postpositions. Thus: [*ni*] *oite*, "in" (*oite* stands for *okite*, gerund of *oku*, "to place"); [*wo*] *motte*, "by means of" (*motte* stands for *mochite*, gerund of *motsu*, "to hold.") Others correspond to English adverbs, adverbial phrases, or conjunctions, thus:

hajimete, ... "for the first time"; ..... { gerund of *hajimuru*, "to begin."

motomete,..... "on purpose"; ..... { gerund of *motomuru*, "to seek."

shiite, ... "urgently"; ..... { gerund of *shiyuru*, "to press."

nokorazu,..... "without exception," all; { neg. gerund of *nokoru*, "to remain."

sareba,..... "that being so," "then"; { conditional of *saru*, "to be thus."

sō shite, ... "having done so," "and"; { from *sō*, "thus," and *shite*, gerund of *suru*, "to do."[o]

shibaraku shite, "after a little while," "shortly."

shikarazu shite, "on the contrary."

The attributive form of the present tense is sometimes doubled and used adverbially. Thus: *kaesu-gaesu*, "over and over again," from *kaesu*, "to turn over"; *miru-miru*," "before one's very eyes," from *miru*, "to see."

The attributive forms of verbs and adjectives, followed or not by *koto*, often correspond to English abstract nouns, or to English infinitives or present participles. Thus: *shimpo suru*, or *shimpo suru koto*, "progress" "to progress," "making progress"; *naki koto*, or in the past tense *nakariski koto*, "absence." *Shimpo suru mono* would mean "a thing (or person) that progresses"; *naki mono*, "an absent thing"

[o] *Sō shite* is used only to connect verbs, not nouns. Nouns are connected by *to*, or simply placed beside each other without any word signifying "and."

(or person). For though both *koto* and *mono* are most literally rendered by the English word "thing," *koto* always refers to abstract things, facts, affairs, matters, etc., while *mono* generally refers to actual tangible objects, and even to persons.

CHAPTER IX.

SYNTAX.

1.—The fundamental rule of Japanese construction is that qualifying words precede the words they qualify. Thus the adjective or genitive precedes the noun which it defines, the adverb precedes the verb, and explanatory clauses precede the principal clause. The object likewise precedes the verb. The verb (or predicative adjective) of each clause is placed at the end of that clause, the chief verb (or predicative adjective) rounding off the entire sentence.

N.B.—By an exception, which is merely apparent, postpositions follow, instead of preceding, the words which they define. Similarly, the interrogative particles follow the words whose sense they modify.

2.—Most sentences are subjectless, the verb expressing rather a coming to be *with reference* to some person, than an act explicitly declared to be performed *by* him. Should there be a subject, it is generally placed at the head of the sentence. More frequently the word which it is wished to lay stress on is isolated by *wa* and heads the sentence.

3.—The predicative verb or adjective of the final clause of a sentence is put in the conclusive form (subject to a few exceptions caused by the presence of interrogative words and of certain postpositions *), while the predicative verbs or

* See pages 24, 34, 42 and 48.

adjectives of all the preceding clauses meant to express the same tense or mood as the verb of the final clause are put in the indefinite form. Similarly in the case of a set of clauses having an attributive, conditional, hypothetical, or gerundial signification, it is only the verb of the last clause of the set that appears in the attributive, conditional, hypothetical, or gerundial form, all the preceding verbs being put in the indefinite form.

The following examples will serve to illustrate rules 1, 2, and 3 (see also pages 17 and 40).

Tori naki sato no kōmori, "The bat of a village without birds."

Muyō no mono iru-bekarazu, lit. "Persons of no business may not enter," i.e. "No admittance except on business." (*Mono* is the subject, defined by *muyō*, which accordingly precedes.)

Futatabi kore wo jiseba, fuka naru-beshi tote, tsui ni sono mei ni shitagau, "He ended by obeying the command, thinking that it would be improper for him to refuse again." (No subject). As here shown, the clauses forming a Japanese sentence must often be translated in inverse order, English construction generally preferring to place the chief statement first, and the explanatory phrases after it. The above is literally "Twice this if-[I] refuse, improper will-be thinking-that, [he] at last that command obeys." (*Shitagau*, historic present, instead of past *shitagaiki*, "obeyed.")

Keirō wo hōgeki shi, Fukushū wo arashi, Tansui wo seme, Neiha wo osoi, Tonkin no sakai wo koete, Kōsei ni seme-iri, jūō munin no chi wo yuku ga gotoshi, "Having bombarded Keelung, ravaged Foochow, invested Tamsui, attacked Ningpo, and crossed the frontiers of Tonquin, [the French] pressed forward into Kwangsi, and seemed to march in every direction through

an uninhabited territory" (i.e. through one which might as well have been uninhabited for all the resistance the natives offered). Here the indefinite verbal forms of the first four clauses, viz. *shi*, *arashi*, *seme*, and *osoi*, have the meaning of gerunds, because the fifth verb *koete* is a gerund; the indefinite verb *seme-iri* has the meaning of a present indicative (historical present used for the past), because the final adjective *gotoshi* is in the ordinary conclusive form.

Jōtō wa ichi-en, katō wa go-jis-sen nari, "The first class is a dollar, and the second fifty cents," lit. "As for the first class, [it] is a dollar; as for the second, fifty cents."

Seito wa gakushi to shite maigetsu kin shichi-en wo osameshimu, "The pupils are to pay seven dollars a month as school-fees," lit. "As for the pupils, [the authorities] cause [them] to pay every month seven dollars money as school-fees."

After what has been said on page 80, the student will of course not fall into the clumsy error of taking the postposition *wa* in the two preceding examples for a sign of the nominative case.

The difficulty of finding a subject may frequently be eluded by substituting an English passive for the Japanese active construction, as the version can then be vague without ceasing to be grammatical. For example: *Sude ni fukoku seshi tōri*, "As has already been notified." (The Japanese verb, though active, does not state by whom.) At other times the translator must invent a subject appropriate to the context, such as "it," "they," "the persons in charge," "the government," etc.

Note also such constructions as the following, which cannot be parsed at all according to European rules:—*Hito no kokoro no shiri-gataki, katachi wo motte sadamuru koto kanau-bekarazu*, lit. "The difficulty of knowing the hearts of men,—settling

[it] by means of faces will not suit," i.e. "The difficulty of knowing the hearts of men cannot be solved by an appeal to their faces."

Or the following, taken from the notice-board of a steamer: *Go shoji no shina banji go yōjin araserare-taku sōrō*, "Passengers are requested to be very careful of their effects," lit. "Articles of august possession, everything are wanting to be able to cause to be august care." Here the verb *aru* belongs to *yōjin*, "care"; the causative-potential termination *aserare*, honorifically used, indicates respect towards the passengers, who however are not explicitly mentioned; *taku* refers to the managers of the steamship company also not mentioned, and *sōrō* is a merely ornamental suffix.

Comprehension of such constructions, which are common in the epistolary style, will be facilitated by noting that, in the case of an honorific verb with the desiderative termination *taku*, the verb itself always refers to the honoured person, and the termination to the writer. Thus: *On ide kudasare-taku sōrō* means lit. "[I] am wishing [you will] condescend august coming," i. e. "I hope you will come." *Sōrō* in such contexts is often omitted for brevity's sake.

Another common construction violating European rules is that in which a quotation is both prefaced and rounded off by some verb meaning "to say," thus: *Iwaku*: "....." *to iu ni*, i. e. *He said*: "....." *was what he said, and thereupon* ..... To make sense in English, we must suppress either the first "said," or the second.

4.—As in the case of verbs only the final verb of the sentence is put in the conclusive form, so also in the case of nouns, it is only the last of a set of nouns that takes the postposition common to the whole set. Thus: *Tsuki, yuki, hana no nagame*, "The sight of the moon, the snow, and the blossoms."

5.—Negatives destroy each other, as in English, thus: *Kimyō to iwazaru-bekarazu*, "[We] cannot but call it strange," "It must be allowed to be strange." *Onore no fusoku wo shirazumba aru-bekarazu*, "[One] must not fail to know one's own deficiencies."

6.—Japanese has no negative pronouns or adverbs, like the English words "none," "neither," "never." Their absence is supplied by the negative forms of the verb, combined with positive pronouns and adverbs. Thus, for the English "I know nothing," a Japanese will write *Nani mo shirazu*, "I know-not everything," more lit. (so far as the grammatical expression is concerned), "I ignore everything." The following examples will show how the various kinds of English negative or quasi-negative assertions are expressed in Japanese:—

Kitaru koto nashi, or *Hito-tabi mo kitarazu*, "He never comes." The first form means literally "Coming thing is not"; the second is "Even once comes not."

Kitaru toki mo ari, or *Kitaru koto mo ari*, "He sometimes comes"; more literally "There are also times when [he] comes," "There is also such a thing as [his] coming."

Kitarazaru toki mo ari, or *Kitarazaru koto mo ari*, "He sometimes does not come," i.e. "He does not always come."

Mattaku shirazu, "I do not know at all," lit. "Quite know not."

Kuwashiku wa shirazu, "I do not quite know," lit. "As for minutely, [I] know not."

Shiru hito nashi, "No one knows," lit. "There is not a knowing person."

Shiru hito sukunashi, "Few know," lit. "Knowing people are few."

Shirazaru hito mo ari, "Every one does not know," lit. "There are also people who know not."

The difficulty of using negative constructions correctly will disappear, if it is borne in mind that in Japanese the negative and the verb are not conceived of as two separate ideas, as is mostly the case in English, but as a single idea. Even in English, however, there are plenty of parallels to this Japanese idiom. Thus, "incapable" for "not capable"; "to dislike," for "not to like"; "difficult," for "not easy." If, for instance, instead of rendering *mattaku shirazu* by "I do not know at all," we render it by "I am entirely unaware," the Japanese construction ceases to appear abnormal.

Occasionally a negative is limited by suffixing *wa* or *shi mo* (*shi* is a meaningless expletive), thus: *Kanarazu kitarazu*, "He certainly will not come"; but *Kanarazu shi mo kitarazu*, "He is not certain to come."

7.—Interrogation is marked, not as in English by an inversion of the construction, but by the use of interrogative particles (see *ka*, page 23, and *ya*, page 32). The conclusive form of the verb is, in interrogative sentences, changed to the attributive form (see pages 42 and 48). In a rhetorical question, where a negative reply is expected, the word *ani* is placed at the beginning of the sentence, and *ya* at the end, thus: *Ani hakaran ya*, "Would anyone suppose so?" (i.e. "Of course no one would have supposed so.")

8.—The scanty use of subjects with the verb, and the absence of persons in the verb, are made good to some extent by an abundant use of humble and honorific expressions, thus:

gufu,	"my father,"	*lit.*	"the stupid father."
settaku,	"my house,"	,,	"the awkward house."
heisha,	"our firm,"	,,	"the broken-down firm."
go sompu,	"your father,"	,,	"the august venerable father."
on taku,	"your house,"	,,	"the honourable house."
kisha,	"your firm,"	,,	"the exalted firm."

These and other honorific expressions, though naturally

mostly used with reference to the person addressed, may also refer to others,—i.e. they may represent, not only what we should call the second person, but the third. Humble terms are only applied to the third person, when he is in some way connected with the writer.

In many cases different words are chosen, according as low-class persons (e.g. myself) or high-class persons (e.g. you) are spoken of. Thus, while *yuku* is the plain verb meaning "to go," it is polite to use the respectful synonym *mairu*, or some such circumlocution as *sankan tsukamatsuru* (lit. "to go respectfully to the abode"), when writing of oneself; *on ide nasaru* (lit. "to be able to do an august outing"), when writing of the person addressed; *araseraruru* (lit. "to be able to cause to be"), when referring to the Mikado. The honorific use of passive and causative verbs is particularly frequent. See p. 76 and 79.

Occasionally it would at first sight appear as if the writer were applying honorifics to himself, e.g. in such a phrase as *Go shūsen tsukamatsuru-beku sōrō*, lit. "I will respectfully give you august assistance," i.e. "I will have the honour to assist you." The idea is that the assistance itself becomes honourable because *you* deign to accept it, and therefore cast a sort of reflected glory on your humble servant's efforts.

9.—In Japanese all quotation, whether of one's own thoughts or of the words of others, is direct. The manifold changes of person and tense which are entailed in English by the use of indirect quotation are consequently unknown. A Japanese does not say, "They promised that they would come." He says, "They promised that 'We will come'" (*[Ware-ra] kitaran to chikaishi nari*), thus repeating the actual words used by the speakers quoted. Quotation is marked by suffixing the postposition *to*, "that," or *tote*, and

occasionally by prefixing some such expression as *omoeraku*, "I thought"; *ii-keru wa*, "as for what he said, [it was]..."

10.—Verbs are sometimes omitted at the end of a sentence, especially in the higher Chinese style. They must be supplied from the context, thus:

Tōbun no uchi kyūgyō [*su*] "Closed for the present."

Kashiko ni itaru koto sūkai [*nari*], lit. "My going there [was] several times," i.e. "Several times did I go there."

Renchoku wo motte seika wo en to tsutomuru ni ya [*aru*]? "[Is it] perchance that they are endeavouring to obtain a reputation for moderate charges?" After the word *nomi*, "only," the final verb *nari* is generally thus omitted, as:

Nani no nasu-beki yō naku, tansoku suru nomi [*nari*], "It cannot be helped, and all I can do is to sigh," more lit. "There is not any way that one may do, [and it is] only sighing."

11.—Passive constructions are very rarely used. They are almost always replaced by the subjectless active constructions explained on pp. 88 and 31. The grammar of the passive is peculiar. See p. 75.

12.—Inanimate objects are rarely, if ever, personified. It is hardly permissible even to use the name of an inanimate object as the subject of an active verb. Thus a Japanese will not say or write, "The rain delayed me"; but "I have become late on account of the rain," *Ame no tame ni chikoku seri.*

13.—Languages differ greatly in the degree of integration of their sentences. Thus, Chinese and Pidjin English simply put assertions side by side, like stones without cement, as "He bad man. My no likee he." Our more synthetic English would generally subordinate one of such a couple of assertions to the other, as "I don't like him, because he is a

bad man." Now one of the most essential characteristics of the Japanese language is the extreme degree to which it pushes the synthetic tendency in the structure of sentences. Except when modified by Chinese or other foreign influence, Japanese always tries to incorporate the whole of a statement, however complex it may be, and however numerous its parts, within the limits of a single sentence, whose members are all grammatically interpendent. In fact the normal Japanese sentence is a paragraph, or (so to say) an organism, as much more complicated than the typical English sentence just quoted, as the English sentence is more complicated than the Chinese or the Pidjin English. For this reason it is difficult to translate literally into English, so as to show what is meant. The following must suffice as an extremely simple example. It is from a story,* the hero of which persuades his wife to kill their infant child, in order to have more ample means of supporting his own aged mother,—an act of filial piety which heaven rewards by the gift of a golden pot. In ordinary English, the passage would run thus:

Said he: "What think you of burying our child alive, in order to have ampler means of making my mother's existence comfortable?" His wife, being as filially minded as himself, raised no objections. So they carried out this plan with tears, and dug a hole, and in it they found a golden pot.

The Japanese sentence is as follows:

"Ika ni mo bin naki koto nagara, ko wo uzume-sutete, haha no yashinai wo kokoroyoku sen wa ika ni?" to aru ni, tsuma mo onajiku kōshin naru mono nareba, isasaka inamu kokoro naku; naku-naku kore ni shitagaite, tomo ni ana wo hori-keru ga, hitotsu no kogane no kama wo hori-etari.

* Borrowed from the Chinese.

i.e., as literally as may be:

On his saying "While ever so piteous a thing, how would it do, having buried our child, to make my mother's nourishment comfortable?", the wife, as she too was a person of filial heart, ha... not *(i.e. had not; but, as the indefinite form is used, the tense cannot be known until the verb of the next clause, to which it is grammatically subordinated, is reached)* the slightest intention of refusing; they, having followed this plan with tears, together dug a hole, whereupon *(the word rendered "whereupon" is in the original the particle* ga *attached to the preceding clause in such wise as to subordinate it to what follows)* they obtained by digging a golden pot."

Grammatical interpendence between clauses is secured chiefly by the application of rule 3 of syntax, by the incorporation of quotations as in the above example, by the use of the conditional and concessive moods, and by the use of the correlating particles *ga*, *ni*, and *wo* suffixed to verbs. In translating a Japanese sentence into idiomatic English, it is generally necessary to break it at several of these *hinges*, as they may perhaps be termed.

CHAPTER X.

THE EPISTOLARY STYLE.

The epistolary style, as its name indicates, is that employed in letters and despatches. Its use is not, however, limited to these. It is frequently met with in notices and advertisements, and occasionally in books and newspapers. In the latter it chiefly appears as a conventional substitute for the colloquial, that is to say that it is used when it is desired to reproduce, as exactly as may be, the actual words spoken by some person quoted. To give these words in the

colloquial would be considered an infringement of the dignity of written speech.

The peculiarities distinguishing the epistolary style from the ordinary written style, treated of in the preceding pages, are very marked. They fall into two categories, viz.:

SEC. 1. A PECULIAR CONJUGATION OF VERBS AND ADJECTIVES.

Almost every verb is turned into a compound by means of the irregular verb *sōrō*, which is suffixed to the indefinite form. Originally an independent verb signifying "to be in attendance on" (conf. *samurai*, "an attendant on a feudal lord"), *sōrō* now signifies nothing more than "to be" when used alone, and is a meaningless suffix when added to other verbs. Its conjugation is irregular and defective, the following being the only tenses in ordinary modern use:

Present (also used for the past, and without any distinction of conclusive and attributive forms)	*sōrō.*
Future	*sōrawan.*
Conditional	*sōraeba.*
Hypothetical	*sōrawaba.*
Actual Concessive	*sōraedomo.*
Hypothetical Concessive	*sōrōte mo.*
Gerund	*sōrōte.*

Sōrō having no indefinite form, the indefinite form of the plain verb is used instead to mark the end of a subordinate clause. The gerund or the indefinite form of the plain verb is also generally preferred to the gerund *sōrōte*. The future *sōrawan* is rare, being almost always replaced by the (properly potential) termination *beku sōrō*. The conditional *sōraeba* is not infrequently used for the hypothetical *sōrawaba*. In the negative voice *sōrō* is suffixed to the gerund of the plain verb. In adjectives it is suffixed to the indefinite form. The ordinary conjugation of a verb in the epistolary style is therefore as follows:

EPISTOLARY CONJUGATION.

Itasu, "To do."

Affirmative Voice.	Indefinite Form.....	itashi	
	Present or Past	itashi-sōrō	[I] do, or did.
	Future or Potential	itasu-beku sōrō ...	[I] shall do.
	Conditional.....	itashi-sōraeba	as [I] do.
	Hypothetical	itashi-sōrawaba ...	if [I] do.
	Actual Concessive ...	itashi-sōraedomo ...	though [I] actually do.
	Hypothetical Concessive.....	itashi-sōrōte mo ...	even if I do.
	Gerund	itashite.....	having done, doing.
	Desiderative	itashi-taku sōrō ...	[I] want to do.
Negative Voice.	Indefinite Form..... Gerund	itasazu	not doing, not having done.
	Present or Past	itasazusōrō.....	[I] do not do.
	Future.....	itasu-majiku sōrō..	[I] shall not do.
	Conditional.....	itasazu-sōraeba ...	as [I] do not do.
	Hypothetical	itasazu-sōrawaba...	if [I] do not do.
	Actual Concessive....	itasazu-sōraedomo.	though [I] do not do.
	Hypothetical Concessive.....	itasazu sōrōte mo.	even if I do not do.

Of the conjugation of adjectives, the following examples may suffice:

Present: *yoroshiku sōrō*, [it] is good.

Concessive: *yoroshiku sōraedomo*, though [it] is good.

Sōrō is often dropped after adjectives, especially after *taku* and *beku*. Thus: *Shōsei shuttatsu mae haikyaku itashi-taku* [*sōrō*] *ni tsuki*, "As I am desirous of selling it before my departure."

The Chinese nouns, which are verbalized by means of *suru* in the ordinary style of books and newspapers, are in the epistolary style mostly verbalized by means of *itashi-sōrō*, or of the more polite *tsukamatsuri-sōrō* for the first person, and *kudasare-sōrō* or *nasare-sōrō* for the second. Thus: *Tōchaku itashi-sōrō*, or *tōchaku tsukamatsuri-sōrō*, "I (or some other humble person) have arrived"; *Go tochaku kudasare-*

sōrō, "You (or some other honourable person) have arrived." Conf. Honorifics, page 92.

Sometimes *sōrō* is suffixed directly to nouns, without the intervention of *itasu* or *suru*, as *Kikan haidoku sōrō*, "I have had the honour to peruse your letter."

SEC. 2. A PECULIAR PHRASEOLOGY.

Besides its actual conjugational forms, *sōrō* combines with a number of nouns to form peculiar idioms. These and others, such as *kore ari* and *kore naku*, will be found in the list of idioms given at the end of the present author's "Romanized Japanese Reader," under the headings of *aida*, *dan*, *gi*, *goza*, *jō*, *kata*, *kore*, *koto*, and *tokoro*. Politeness also requires the constant repetition of honorifics and of ornamental verbs.

Letters always open with some such polite phrase as *Shokan wo motte keijō itashi-sōrō*, "I have the honour to address you by letter"; *ippitsu keijō*, "one respectful stroke of the pen"; *haikei*, "I beg to state"; or, in replies, *On tegami rakushu tsukamatsuri-sōrō*, "Your honourable letter is to hand"; *kakan haiten* [*tsukamatsuri-sōrō*], I have opened your flowery epistle"; etc., etc. Then (at least in private letters) comes a sentence in which the correspondent is congratulated on the good health which he enjoys notwithstanding the adverse state of the weather,—this, despite of the fact that the writer probably has no information on the subject. Thus: *Reiki ai-tsunori-sōrō tokoro, masu-masu go seifuku keiya tatematsuri-sōrō*, "I beg to congratulate you on the perfect way in which you keep your health, notwithstanding the increasing coldness of the season." The real subject of the letter is then introduced by the words *chin wa* or *shikareba*, for which see the list of idioms already referred to. Sometimes, especially in post-cards, the introductory compliments are superseded by some such apologetic

phrase as *Zenryaku; go kaiyō kudasaru-beku sōrō*, "I omit compliments; pray excuse me for so doing." Letters are closed by some such phrase as *Kono dan kii e-taku*, or *Migi mōshi-age-taku, kaku no gotoku goza-sōrō nari*, "I beg to bring the above to your favourable notice"; *On kotae katagata kii e-sōrō*, "I take the occasion of this reply to bring the above to your favourable notice." To these some such expression as *tonshu*, "I bow my head"; *kotsu-kotsu*, "carelessly written"; *fugu*, "insufficient," is usually added.

In official despatches, the introductory phrases, down to *shikareba* or *chin wa* inclusive, may be freely rendered by "I have the honour to inform you that...," or, in the case of answers, by "I have the honour to acknowledge the receipt of your communication of the ...th instant, and to state in reply that..." Such English paraphrases of the opening words may also be held to include the resumptive final phrase *Kono dan kii e-taku*, while *tonshu, kotsu-kotsu*, etc., may be paraphrased by "I have the honour to be, etc." With obvious slight changes, the same remarks apply to the translation of private letters.

Some of the difficulties of parsing, which are specially prominent in the epistolary style, will be found explained on page 89.

THE END.

PRINTED AT THE "JAPAN GAZETTE" OFFICE,
YOKOHAMA, JAPAN.

47883

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明治十八年十一月十九日版權免許
同　十九年三月　出　版

著　者　英國人
ナヤンブレン
芝區公園地天神谷十号

出版人　東京府士族
高田政久
麻布區飯倉三丁目二十四番地

發兌　ケレー、アンド、ワルシ
横濱本町通二十八番
並ニ神戸、長崎、支那支店

賣捌人　丸善商社
東京日本橋區通三丁目十四番地

同　土屋忠兵衛
東京芝區柴井町十六番地

00047883

Digitized with financial assistance from the
Government of Maharashtra
on 05 October, 2018